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MAHOMET ij 4th: fourteenth Emper
of the Turks now raigning in 1663

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T.6.27

A New Survey OF THE Turkish Empire AND GOVERNMENT, IN

A Brief HISTORY deduced to this preſent Time, and the Reign of the now GRAND SEIGNIOR

MAHOMET the IV.

The preſent and XIV. Emperor.

With their Laws, Religion and Cuſtoms.

As alſo an Account of the Siege of NEWHAUSEL.

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LONDON.
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1560:13

To the Right Worshipful, Sir ANDREW RICCARD, *Knight, and Governour of the* Levant *Company.*

THis Turkish Breviary and Abstract, as of right and due addresseth it self to your *Hands*, in which the *Administration*

miniſtration of our Intelligence and Commerce with that Nation is very worthily and prudently *placed*. Be pleaſed therefore among other leſſer *Concerns* of your *Surintendence* therein, to ſuffer your *Name* to be *intereſted* in the Patronage of this Brief *SURVEY*.

The Prefixing whereof was partly deſigned to *compoſe* and *civilize* thoſe *horrid* and *dire conceptions* we have of thoſe Barbarous Arms; by letting the World ſee, that perſons of the greateſt Humanity have and do maintain a conſtant and amicable Coreſpondence with them; partly to let their preſent *Dread* and *Puiſſance* do ſervice to thoſe *fair* and *obliging atractions* for which your *Name* is no leſs Famous,

and

and partly to *vindicate* the *Truth* of the *Discourse* ensuing, when we offer it at so *known* an *Altar*, and to so *competent* a *Judge* and *Patron*.

And that advantage with your own *Eminence* will justly engage an *Ambition* to *sound* your *Name* in the general *Voyce* and *Discourse* of the World, which is now buried with this *Mighty Monarch*; whose *Glories* and *Successes* will have this further felicity, that they have *harmlesly* reached us, under your particular *Protection*.

And under that let the World also be taught, the great and admirable effects of *Sobriety* and *Abstinence*, and the mischiefs of Ryot and Excess: For this *Asian*

People, once the nauseated and basest dregs of the World; odious for their Luxury, and Infamous for their Slavery, (the necessary consequents thereof) are now by their temperance and abstemiousness, (the injunction and Discipline of an absurd Religion) become the Mightiest Nation, and greatest Lord of the Universe: and by irresistible and over bearing approaches, have given the Empire of *Germany* (the *reeling, staggering* Remnant of the Fourth Monarchy a *Cup of Trembling*,

God in his good time heal those Breaches, and pardon the many provoking sins of Christendom, and continue us in our undeserved peace,

and

and your Noble Self and Family therein, in all Honour and prosperity.

So prays

Your Humble and

Devoted Servant

H. Marsh.

ERRATA.

THe Reader is desired to mend and observe a mistake; in Page 8. Line 25 for 1633. read 1640.

THE PREFACE TO THE READER.

WHile the noyse of those barbarous Armies that now prevail in Hungaria, and dangerously threaten the adjacent Hereditary Dominions of the German Emperour, as Arch-Duke of Austria, do resound through the whole Christian World; which may

may justly fear the second part of that Tragedy, which the inundation of the Goths and Vandals terribly effected in those parts of Europe, that now are the next affrighted Neighbours to this Invasion: It will be a satisfactory endeavour, I presume, to give some account of this terrible Enemy; whose distant efforts give us the secure and quiet contemplation of his strength and power, while it employs other Regions of Christendom in hasty and tumultuous Action, and hath hurled them into a general distraction and consternation.

I will not be curious to dive into this providence and grand Affair of the world, unto which so many strange events seem to be chained, as that the Fate of the Universe is judged by some to be concerned therein; but he that shall consider and peruse some modern Treatises which hint at this very thing, and shall likewise weigh with himself those great mutations and changes which have been wrought in this Kingdom, especially

especially the late blessed Restitution, must believe that some extraordinary Revolution is at hand, and that ours, and the like in other parts, are but the precursory and praedictory signs of some Conclusive wonder.

The expectation of the world hath long laboured under the discourse and disputes about Antichrist, variously conceived by a multitude of Writers, as also about the period of the Roman Empire, which now is visible only, and hath been so for some ages in the House of Austria, *supported by the Grandeur of the* Spanish *Monarchy: and it is now no vain and groundless an opinion of the same that one or both of these Mysterious Intrigues in humane judgement will in this present juncture be determined, at least some greater light be given by this clashing and collision of the Eastern and Western Princes the success whereof will decide whether* Cæsar aut Nullus, *a Cæsar or No Body.*

The

To the Reader.

The Reader therefore I hope will take in good part this brief Account of the Customs, Laws and manners (subjoyned to this brief History of this Formidable Nation) as they are described by a worthy hand; a person of quality and experience.

A New

A NEW SURVEY OF THE Turkish Empire.

PART. I.

The Rise of the Turkish Empire, and its Present Greatness.

THis Puissant, and almost numberless people, in their Armies and Hosts, which like *Xerxes* his Forces, drink whole Rivers dry as they march, came from most contemptible and petty

Originals; and like the Roman Empire, which began from a collected rabble of loose and outlawed persons, was founded in a Company of thriving Shepheards, who wandring up and down like a running disease, infested and disquieted all places they came to, and at last grew to such considerable strength, like a Snow-ball, that they became suspect to the Monarchs of the *East*, both Pagan and Christian.

The rise of the Turkish power.

The first appearance which rendred them Famous and Notable to the world, was under the conduct and leading of their Captain *Tangrolipix*, who was called in by the King of *Persia*, to ayd him against the potent and prevailing Armies of the *Saracins*, which having readily undertaken, and strenuously and successfully atcheived; this Auxiliary took occasion to carve for himself, and erect a new Principality and Empire, as well as upon his friends, whom he pretend-

tended

ed to rescue, as upon their common enemies territory, making both of them the equal prey of his ambition of Soveraignty and Dominion.

This new Family continued in this Usurpation and Intrusion with various success one hundred and seventy years, to the year of our Lord, 1300. But standing solely upon its own legs, neither strengthned nor secured by any alliances, and wasted with a continual War with the former just Propietors of the Land they had treacherously and forcibly wrested, it expired its dying, gasping breath into a younger slip of the same House, for now the *Seljuccian* Name and Fortune was transmitted to the *Oguzian* Tribe (which were the two, and onely Descendants of this people) whom Fate had adopted to the reserve and residue of her greatest and benignest Favours, which she decreed to double upon it; for having made an essay of the formers aptness to

glory, and laid the dead colours in it, of a Majestical and August Form and Feature; drew it perfect afterwards in this beautiful and fair proportion, in which we now see the Turkish Empire.

The rise of the Ottoman family.

The Infant Darling of this rising greatness, was the famous *Ottoman*, to whom the grand Seignors refer, and ambitiously intitle their Sir-name, who having precariously obtained a small quantity of ground from his Neighbours, upon protestation of his quiet and peaceable demeanour, partly by courage, and partly by treachery, over-ran the whole Country of *Bythynia*, in the Lesser *Asia*; and dying, left the design of enlarging and extending his Dominions to his Son and Successor *Orchanes*, whose Sons immense Fortune, like the *Collossus*, bestrid the Hellespont, and conveyed the Turkish Ensigns into Europe, whose delicious and useful soil, so pleased and enticed those

those Conquerours, that the Imperial Seat was first fixed here at *Adrianople*, to which most of the vicine Princes were forced to come and pay tribute and homage: such was the slavish condition of *Servia* and *Bulgaria*, and most part of *Slavonia*, afterwards swallowed up in absolute Mahumetanism, and made Provinces of this monstrous Seignory.

But that which constituted, and was as the formal being thereof, was the Conquest and Possession of *Constantinople*, now called *Stamboli*, the Magnificent Throne of the Eastern Empire, which resigned its glories to victorious Mahomet, *May* 29. *Anno Dom.* 1450. and transferred its imperial Title to that Regal claym, his Ancestors had enjoyed. This irrecoverable loss, and lop of one of the greatest and chiefest members of Christianity, so stunned the Greeks, and other petty Princes, who yet maintained their Dominions, that

most of them were either suddenly reduced, or tamely yeilded themselves, which was the fate of the *Epirots* (though they held out for a while, by the unexampled conduct and felicity of *Scanderbeg*,) the *Rhodians*, the *Cypriots*, and Isles of the *Mediterranean* Sea, and lastly, in the Reign of *Selyman*, of *Moldavia*, *Valachia*, part of *Transilvania* and *Hungaria*, whether he peirced and passed as far as *Vienna*, (and beyond it, in other part, of *Austria*) which by the fear of his approach, saw her Suburbs, and Houses, and Gardens of pleasure fired and ruined, that he might have no shelter for his men, when he should attempt the siege, which he did, but in vain: but such was his importunate ambition of effecting a total conquest of that Country, in which he had been partly successful to the gayning of the better half of that Kingdom of *Hungaria*, and seizing *Buda* the Capital City thereof, that he made

made several expeditions in person, even in his old Age, and dyed at his return from taking *Zigeth*, though gallantly defended to the last man, by Count *Serinus*, great Ancestor to the Emperors Generalissimo, now in that Kingdom. Not to mention the Augmentation of this Empire, by the triumphal accessions of *Egypt*, and remoter parts of *Asia* the Great, both Nations of the same Religion.

The death of Solyman.

From the time of this *Solymans* Decease, about 1566. till now, little or no attempts were made this way by his Successors, for *Amurath* his Son, *Mahomet* and *Achmat*, were Princes given to quiet, and Home Delights, so that most men conjectured, this Empire was at its Zenith and Solstice, and full stop, and would decline as fast as it rose; and that glory wearied with such a train of greatness, would flag at last, if not be pulled back again with the weight

of them, and crush it to nothing.

The death of Achmat the first.

And this was almost concluded on, when after the death of *Achmat*, there immediately followed such Convulsions in that State, and recedings from those observed rules of policy, which were the security of its Establishment, *viz.* the saving the lives of the younger brethren of the Emperour, as *Achmat* did by *Mustapha*, and he by *Achmats* three Sons; *Osman*, who at twelve years of age had the Government transferred to him from his Uncle *Mustapha*, and was after strangled by the tumultuary *Janizaries*, *Amurath* or *Murat*, and *Ibrahim* (the Father of the present Emperour) who all reigned successively; of which three, *Murat* proved a most Heroique Prince, and of as great if not greater spirit then any of his Progenitors. He dyed in 1633. at the siege of *Bagdat*, alias *Babilon*, (whether he had designed

the

the *Janizaries* for ſlaughter and extirpation, as being the cauſes and Agents of all thoſe troubles and diſloyalties which had happened to his Brother and Uncle, intending in their room to erect a new kind of ſtanding Militia, which ſhould be more abſolutely at his command. Being asked upon his death-bed, occaſioned by a violent Fever (in the ſaid year 1640.) whom he would appoint to ſucceed him, he diſdainfully and angrily replied, *Will there be any more worlds when I am dead?* He was thought to have favoured the Chriſtians for his Mothers ſake, and therefore choſe this expedition againſt the *Perſian*. His immature fate was much lamented by his Subjects, for his juſtice and temperance, and care of them; but welcomed by the *Janizaries*, who began to perceive his drift againſt them, and who notwithſtanding ſaluted his Brother *Ibrahim* with the Imperial dignity the year aboveſaid.

Ibrahim immediately upon his Aſſumption renewed the League with the Emperour of *Germany*, which had been concluded by *Achmat* in 1612. and had been thitherto punctually and inviolably obſerved: but the Galleys of *Malta* meeting with his wealth, coming from *Cairo* and *Alexandria*, and carrying them, and one of his dear *Sultana's*, which was on board, away for that Iſland, put him into ſuch a rage, that without preſent reſtitution he vow'd to attaque Chriſtendom: Which immediately he commenced againſt the *Venetians*, as abettors, if not complices in the fact, upon whoſe Trade and Territories he might wreak his fury, which would be ſpent in vain againſt that impregnable Iſle, which had blemiſhed the proweſs and glory of his Anceſtors: and having rigged a Fleet, and raiſed an Army, he ſet upon the Iſle of *Candy* by Sea, and by Land upon *Dalmatia*, reſolved againſt any agree-

agreement or accommodation ſoever, and with various fortune maintained the War, till the *Janiſaries* tumulting again, depoſed him, and ſet up his Son *Mahomet* the Fourth, a ſtripling, and whom they might govern as they pleaſed. He died in the ſaid fatal year 1648. the murderous Revolution of Princes; but how, is not certain: For ſuch is the knack of this Tyranny, that the world cannot tell, whether the Prince or his Slaves do die the faireſt.

Of

Of the preſent Reign of Sultan Mahomet *the Fourth.*

SUltan *Ibrahim* being thus depoſed, his Eldeſt Son *Mahomet* was with general applauſe ſaluted Emperour, and his Mother the *Sultana* was highly complemented: His Name did much conciliate the affection of the people for his great Grand-fathers ſake, *Mahomet* the Third, whoſe memory was highly honoured and beloved, and becauſe of his comelineſs of Feature, and towardlineſs of Mind, which promiſed the revival of all his Anceſtors vertues in himſelf.

There had been frequent changes by death, and diſgrace of the Prime *Viſiers* in the next preceding Reigns: It is a Dignity far greater then our Lord Chancellour, for he commands ſupremely both in peace

peace and war, at home and abroad, but of such short and uncertain possession, especially of late, that the Turks have a Proverb, *The greatest Persons and Officers in that government, are but as best fair Pictures of Glass.* He that administred this place at the Emperors Assumption, was an old States-man and a person of good success and conduct, and of as good age and experience; and who questionless layd those Noble principles and elements of glory and ambition in this young Monarch, which the Christian world now sadly feels. For from that disreputation, and despicableness of the Turkish power, by reason of those confusions and intestine troubles, which for some years before had besetted, and as was hoped, had emasculated the Policy, Prudence, Valour, and Courage of that Empire; he at the first instant of his Government gave manifest signes of a Mercurial and Martial Disposition,

1701

fection, and with his own active *Genius*, (the example of Princes being the great Engine of worth) soon buoyed up the Spirits of his people to their former pitch of fortitude, and bravery of mind, awakened and reflored their loft discipline; and to whet their new furbished Semitars, resolved to employ them altogether against the Christians, upon the irreconcilable quarrel of Religion, the great Incentive to Heroick enterprises, especially amongst the Turks, where *zeal always fights half the Battel.*

To this purpose he resolved to prosecute the War against the *Venetians*, which his Father had begun, and though at his first entrance upon it, Fortune seemed to oppose his designs, and severely to exercise his glorious and aspiring mind, with a very great defeat given his naval Forces by the Sea, the greatest ever given them since *Lepanto* fight, wherein he lost

fort-

forty eight Gallies, 6 Galiasses, 12 Mahones and 5 Ships, and his Admiral *Bassa* slain in the fight in the Haven of *Foggia*; and this success disabling his command at Sea, he made no more of it then his Noble Ancestor *Selymus* the Second, who beaten at *Lepanto*, after his conquest of *Cyprus*, said merrily, *Lepanto is but the shaving of my beard, Cyprus is the loss of a limb.*

In the year 1654. the *Venetians* obtained another Victory over the *Turks*, having fought them two days together in the *Dardanelles*, the streight of the *Hellespontick* sea between *Asia* and *Europe*, famous for the story of *Leander* and *Hero*, where now the Turks have two Castles built, in lieu of *Sestos* and *Abydus*, made more impregnable very lately by some modern Fortifications, for better security against the *Venetians*. The Grand Seignior himself advised the method of it, and was present at the beginning,

Venetians Victory over the Turks.

ing and finishing the work, wherein he takes much satisfaction. At this Naval encounter no less then 6000 *Turks* were slain, and *Amurath Bassa*, Captain Admiral of the Port was mortally wounded, and twenty ships of War and Galleys taken, besides as many sunk and spoiled.

Turks fleet overthrown.

This Defeat so incensed the Grand Seignior that the Prime Vizier (being obnoxious to his anger and displeasure, for other matters, some whereof were noysed to be of treasonable Consequence against his Life) was by a private Council ordered to be strangled, and he accordingly was executed; about which time the sparks of that Conflagration wch at this present is mastering *Hungary* began to appear, for a party of Turks attempted the surprisal of *Vesperin*, a Garrison of the Emperors, which annoyed the freedom of their correspondence; but their design being discovered, they were forced to retreat

treat with the loss of 900 men, and so the peace continued in a kinde of doubtful and suspicious entertainment by both parties, who made slight and mutual inroads into one anothers limits, without any declaration or notice taking of a War, which the Turkish Governors studied to dissemble.

The death of the Grand Visier begat several Factions in the Souldiery and cheif Officers, whom he in his life time had tampered with, hoping to make a party for himself, and transfer the Imperial Dignity from this ancient *Ottoman* Family to his own house, an attempt never heard of before in that Government, which hath shewed the most awful reverence to the majesty of their Prince, beyond all others whatsoever.

The seeds of this Treason broke out and appeared two years after in 1656, in the tumults raised by the Janizaries, but abetted by some

of

of the Bashaws of his Council and Intrigue at *Constantinople*, where they massacred several of the Divan (the Emperors Council and Court of Justice) strangled the Visier Bassa in revenge of his Predecessor, forced the Sultana or Empress, Mother of the Grand Seignior, who managed her Son, and the administration of Affairs, to flye to the old *Seraglio* for safety, and made search for the Muphtee, by whose Consent and Advice (which the Great Turk always asks in matters of life and death) the aforesaid Visier had been put to death, resolving to depose the Grand Seignior, & set up his Brother

To this purpose they laid aside all the former Principal Officers to secure themselves from the punishment of their Rebellion, and placed others in their room, who had encouraged and prompted them thereunto: These men mistrustful of their violent beginnings; and dreading more violent ends, forbore

bore thoſe deſperate actions and Councils which this Revolt at firſt threatned, intending firſt to ſecure themſelves, and eſtabliſh their intereſt: And thus they applied themſelves to the Sultan, with deep proteſtations of their Loyalty and dutiful Intentions, and that the exhorbitant abuſes and oppreſſions of his Officers had cauſed the late Troubles, which they hoped to remove, and reſtore his Majeſty to the affection of the Janiſaries, which thoſe Miniſters had debauched from him. And to make this appear they proceeded vigorouſly in carrying on the War againſt the *Venetians* in *Dalmatia*, and *Candia*, as the moſt acceptable, and which made them likewiſe more grateful to the people, ſo that the *Venetians* to reinforce the places they held in *Candia*, diſpatcht away ſome new Regiments, Voluntiers and others, under the command of Prince *Horatio Farneſe*, of the Houſe of *Parma*,

Parma, who did that Republique good ſervice, in ſeveral enterpriſes againſt the Enemy; as did their General *Zeno* in *Dalmatia*, where the *Morlacks*, who at the beginning of the war revolted from the *Turk*, merited alſo very exceedingly, from the ſaid Seignory.

The grand Seignior in the mean while doubtful of theſe fair ſhews, and their pretences to him, by ſome of his truſty Eunuchs, and at the advice of his old freinds, had inſinuated ſo far into ſome of the principal of the new ſtateſmen with proffers of his greateſt favours, ſetting likewiſe before them the danger of continuing this force upon him, for that the *Baſſa* of *Damaſcus* was ſaid to be upon his March to *Conſtantinople*, that they reſolved to ſave their own ſtakes, and by a timely ſubmiſſion and diſcovery, prevent others from doing it before them; And this was almoſt done as quick as thought, and the news of it not

publiſhed

publiſhed ſooner then by his ſolemn appearance in *Conſtantinople*, who at his return from this his joyful cavalcade, gave order for the ſtrangling of the Ring-leaders of the late defection, ſome of whom were even thoſe who had declared their return to their obedience, ſo unpardonable a crime is Rebellion amongſt thoſe Barbarous Nations, who have no Scripture, Rule, and Command obliging their Allegiance, that there is no place left for Repentance, in any hopes of mercy or forgiveneſs.

In this naked compoſure of the ſtate which had been diſmembred of her chiefeſt Miniſters, it was not an Act of grace or of choyce to prefer, but of the greateſt neceſſity and care, to find ſome worthy and fit perſon for the dignity of Viſier *Azem*, or Prime Viſier, who ſhould be able to undertake this *Corruens Imperium*, and to ſuſtain, like another *Atlas*, the

the tottering ruinous Fabrick of this *overpoyzed* greatnes.

Much consultation among the Grandees themselves there was, who should be the man Nominated by them in this hazardous and variating condition of the state, to the Grand Signior, whose own consideration of his, and the publick safety, had pitcht upon the aforesaid *Bassa* of *Damascus* whom not long before he had dismist out of the Seraglio to that command (it being the custome to breed Christian noble Children, to the number of a hundred, for the immediate service of the Emperor, who according to his favor, or their abilities and parts disposes them afterwards to the best Provinces, and prefers them to the highest dignities, and those are called at their initiation, *Iechoglans*, and are taught the Rules and Policys of the Government) as having perceived in him some aptitudes to his service; in the resemblance of his

his own disposition. Advantaged by the near equality of Age.

This prudent person beyond the expectation of his years, not exceeding twenty four, courageously but modestly accepted of the charge, and behaved himself so discreetly, yet confidently therein, that he *allayed and awed* that discontented and mutinous humour of the *Janizaries*, partly by extraordinary munificence, and partly by just severity: as he gained upon the peoples respect by his free and uncorrupted Justice, so that of all the Ministers that the *Seraglio* ever bred, or the Government produced, there hath been none exceeded him therein, & his Fortune is highly paramount to them all. And this is he who at present commands and menageth the victorious Army of these Infidels with that fairness for which he is universally famed.

Yet had he no better luck then his Master at his entrance upon the

the Government (in which he was installed in *Constantinople* with most extrordinary Pomp and solemnity) the first care whereof, as to Foraign business was the equipping and recruiting of the Fleet going to Sea against the *Venetians*, who braved the Grand Seignior and the Port (as *Constantinople* is called) at the mouth of the *Dardanelles*, and had continued there a moneth, on purpose for an Engagement.

June the 26. the Turkish Fleet set sail, consisting of 28 great ships, nine Galleasses, 60 Galleys, and 30. Mahons, The *Venetian* Navy had 28. great Ships, 24. Galleys, besides 7. of Malta, and 7. Galiasses, who keeping in the Channel, the Turk could not pass without fighting.

There were two Batteries raised on both sides the streight, to facilitate the going out of the Turkish Fleet, by causing the *Venetian* to desert their station, which

which nevertheleſs they would not abandon, but ſtood the ſhot of the Caſtles and them, and upon the advance of the Tukiſh Fleet, part of theirs under the command of Captain *Mocceingo*, making more boldly to the ſhore, got aſtern of the whole Navy, and ſo hemmed them in: after a ſharp and tedious encounter this Armada, was wholly overthrown by ſword, fire, and water, 40. Gallies were taken, with 9 Mahones, the 28. Ships burnt, the Captain Baſſa onely ſaving himſelf with 14. Galleys. The number of Turks ſlayn, was reputed no leſs then 5000. and 4000. taken, and as many Chriſtian ſlaves ſet at liberty. The *Venetians* loſt their Captain General *Marcello*, 500. Mariners and Souldiers, of whom the Malteſe did brave ſervice: in room of *Marcello*, the gallant *Moccenigo* was elected General by the Senate, and a chain worth two thouſand pound, beſtowed on him beſides.

A great Fight in the Dardanelles.

In *September*, the ſame year, the Noble General being recruited, following his ſucceſs, landed and took the important and ſtrong Iſland of *Tendos*, (the Grecian Harbour, when they beſieged *Troy*) and ſoon after took the Iſland of *Lemnos*, after a difficult ſeige, for the Turks eſteemed it as impregnable, and having repayred and provided the Fortreſs with all neceſſaries for defence, it lying within view of the Enemy, and a great annoiance to their trade and proviſion by Sea, departed towards *Scio*, and now the hopes of an accomodation by a Treaty, which was maintained at this time by their Secretary *Bellarini*, were evaporated into the Turks fury, who cauſed the ſaid Secretary to be ſecured, and the Treaty to be laid aſide. For theſe loſſes nothing diſcouraged but rather heightned the Grand Signior and Viſier, nor did they give over the deſign of reducing

Candia,

Candia, which was onely feasible by succes at Sea, as being an Island, but *Achmat* breathing nothing but Revenge and Honour, with fierce language, and stern looks upbrayded the Bashaws for employing such base cowardly fellows, and then cheerfully bade them equip another Fleet, and he would design and appoint the Commanders, whom his own observation had recommended to his choyce.

In the same time the Land service in *Dalmatia*, went hotly on, but so as it shewed the Turks had not totally recovered the use of their Arms; and while a greater experience could be gained He thought it not adviseable to hazard an expedition in person, or venture the reputation of his Prime Visier, in so minute an enterprise; reserving that design till he had trayned and accustomed his men to that service, to the same end keeping his Army in conti-

nual ſervice in *Candia*, though with little effect. For nothing of conſequence was atcheived of either ſide, and thoſe ſmall ſucceſſes that were, were equal and mutual, now the one, and then the other prevailed, as if they bartered and exchanged Victory. For which lazy progreſs, notwithſtanding, on purpoſe to ſhew his ſeverity againſt ſuch remiſs and unactive Commands, though it were hardly poſſible to effect more with the force he had, upon the Iſland, He ſometime after cauſed the Baſſa, Governour thereof, to be put to death, at his return from that Government; the like fate befel the Baſſa of *Boſnia*, for his ſlow and fruitleſs menage of the war in *Dalmatia* aforeſaid.

The Turks ſeverity & Policy.

Another Fleet as the grand Seignior threatened was again rigged, and in *Auguſt* the ſame year defeated in the ſame place by the ſame General, the Emperour himſelf coming

coming to the Caſtles to view the encounter, which was gallantly maintained on both ſides, and the loſs nothing ſo conſiderable to the Turk; for that he ſet to ſea with a potent Fleet the next moneth, the *Venetians* having loſt their General by a caſual lighting of the ſhot of a tire of Cannon from the Iſle of *Scio*, into his magazine of powder, which here blew him up, and other Nobles with him into the air.

With this Fleet the Turk regained the Iſle of *Tenedos*, though with a great ruine to themſelves; for the Venetian Fleet, who had braved and affronted them all this Summer, being gone to take in freſh water, the Turkiſh Fleet took the opportunity, and landed there a great Body of men; who forming it, were at firſt repulſed; but preparing for a general onſlaught, the Venetian Garriſon working a Mine under the Fort, diſpoſed the powder therein, with a Match fitted

The Turks get conqueſt.

to it; when quitting the place, and getting on ſhip-board, the Turks taking poſſeſſion, were blown with the Fort into the air. The Venetian Fleet returning, and perceiving what had happened, the Turks Fleet being at hand, prepared for the encounter, which was again reſolutely performed, the Grand Seignior being in view again, and concerned in the regaining of the aforeſaid Iſland; but in fine the *Venetians* got the Victory, ſinking twenty of the Galleys, and taking four more: the reſt ſheltred themſelves within the *Dardanelles*. So often was that little Republick in one year ſucceſsfull againſt this potent Enemy. Beſides that, it hath ſuſtained their whole Naval Force (and their ſtrongeſt efforts by land) for twenty years together, without any conſiderable loſs, and with very inconſiderable helps and ſupplies from other Chriſtian neighbour Princes. But there is a great deal of difference and odds betwixt an united

united and entire State, whoſe virgin Generoſity had almoſt tired this luſtfull Leviathan; and divided Dominions, not onely by diſtances, Limits, Laws and Cuſtoms, but Religion alſo, and proſtituted likewiſe to his raviſhing Arms by others intereſts, deſigns, and ambition.

After his return from that ſhort Expedition, the Grand Seignior continued at *Conſtantinople*, buſie in reforming his Court, and Officers, and other abuſes in the Seraglio, which by the depravity of the times, and thoſe breaches and corruptions in the State, had prevailed to cuſtome; ſloth, and Epicuriſm, and Pride the mother of Faction, and the ſpecifick direct bane and ruine of this arbitrary Government, were extremely predominant; and corruption by bribery, to which the Turkiſh Miniſters of State are moſt ſtrongly inclined, was never ſo boldly licentious; ſo that the vertues of another *Hercu-*

The Grand Seignior excellent in Government.

les was requisite to purge out these enormities: Yet such was the excellency of this Princes judgment, such his severe government of himself and commands, and punishments of others, and the strict execution of them, that by this he quickly reduced things to the former state; denying himself the ordinary use of those pleasures, for whose excesses his predecessors are so infamous to Christendom.

This sharp and rigid proceeding with all sorts of persons, especially the Souldiers of his Guard, putting the hard yoke of Discipline upon their necks again; began to grate and gall, and make them to wince against the Government; and therefore a Persian war was concluded: which Kings Ambassadour had his head taken off for making a denunciation thereof at *Constantinople*. But a nearer European quarrel presenting itself, a Truce and Peace was afterwards patcht up betwixt them.

The

The *Swede* proving very successfull in *Poland* in 1656 and 1657. by taking most of the Towns and Cities of that Kingdome, and wanting men at present to maintain them, fairly invited *Ragotzi* Prince of *Transilvania* to come and take share of the spoil, promising him a part of the conquest for his labour: To the same purpose *Oliver Cromwel* courted him; and many transactions of that nature there passed between them. *Ragotzi* no way disliking the bargain, and being next neighbour, out of covetousness and ambition came in with a great Army, and assisted the *Swede* at the siege of *Cracovia*, which at last was yielded, and put into his hands. The news hereof hastily alarmed the Turkish Court; who resenting this growing greatness of the *Swede*, and the ill neighbourhood they were like to have from him, if once he could fix and settle himself in *Poland*; the Grand Seignior commanded *Ragotzi*, as his

Prince Ragorzi enters Poland.

Recalled by the Grand Seignior.

Tributary and Vaſſal, (for, for many years thoſe Princes, like the other of *Vallachia* and *Moldavia*, have received their inveſtiture from the Turk) to abandon his League with the *Swede*, and to return home, reſtoring the *Polander* the places he had taken. *Ragotzi* not daring to refuſe, marched back again; and upon his arrival was met with a Chiaux, commanding him to reſign his Principality to his Couſin *Radus*, for that he had preſumed without the Grand Seigniors command or licence to invade the King of *Poland*, and make war with a Prince in league and amity with him; and withal, to reſign his Forts, and places of ſtrength. To the firſt he ſeemingly yielded; but the other he would by no means hearken to: and thereupon making uſe of his Forces, reaſſumes his formes Title, and proſecuted the Turk with open war; And at the beginning with very good ſucceſs, though his confederate

federate the Prince of *Vallachia* was routed, and 8000 men slain, as he was marching to his assistance; defeating the Turkish Army and Bassa of *Buda* at *Lippa*, 6000 men taken and killed, and the Victory followed thirty leagues: where hearing of the advance of the prime Visier with 80000, he retired in haste; and making opposition about *Alba Julia* to the whole Force of the Turk, was there worsted: a little before which, he had vanquished his competitor *Radus*. (and after besieged and taken the Castle wherein he had thought to have secured himself) and put him to death.

Before and after this overthrow, he had importuned the Emperour of *Germany* by many instances at *Vienna*, to undertake the protection of his Countrey, offering to give him caution of what Towns he should please: but the Emperour delaying a timely interposition (yet giving the Turk occasion of a quarrel by under-hand assisting *Ragotzi*,

with

with ſome men) *Ragotzi* died of his wounds (received at *Alba Julia*,) and with grief, at *Waradin*: Which being defended for a while after by Collonel *Gaude* a Scotchman, was yielded upon terms to this prime Viſier, being the immediate earneſt of thoſe preſent conqueſts in *Hungaria*.

The Tranſilvanian Troubles.

In the mean while, *Radus* the competitor of *Ragotzi* being put to death by him as aboveſaid, the prime Viſier named another to the Principality of *Tranſylvania* at the end of the year 1659. a Nobleman by deſcent allied to the former Princes, by name *Michael Apaffi*, (though vulgar errour call him *Abaffi*) who at the appointment of the Grand Seignior was accepted by the States thereof, when they perceived it was in vain to ſtruggle for *Ragotzi*'s Intereſt againſt the whole power of the Sultan, without any aſſiſtance from the Emperour, who in this declenſion of that Princes fortune abandoned the quarrel.

quarrel, and left them to themſelves, nor would hearken to any overtures made to him for his protection, upon what ever terms of reſignation or Dominion, and his Envoys publiquely declared to the Turk as much, who meaſuring his deſignes by thoſe fears and jealouſies which this punctual ſatisfaction ſignified, was the more incited to a purſuance of thoſe reſolutions, which had been taken up ſometime before at the Port. And by this means *Tranſilvania* was quite loſt, and abſolutely in the power of the Turk, with ſome further advantages gained for his intended invaſion of the adjacent provinces of *Hungaria* and *Auſtria*.

The Emperor complies with the Turk.

Leave we that Kingdom for a while which is to be the Doleful and Tragical Concluſion of this Narrative, and retroſpect to the grand Seigniors, Home-affairs, which diverted him from an immediate proſecution of his ſucceſs in.

in Europe; for the Bassa of *Alippo* (where resides the greatest English Factory) in 1659. broke out into a Rebellion, and threatened a conjuncture with the *Persian*, declaring for Reformation in Government and Religion, the latter especially, having for better pretence made some new fangled expositions of the Alchoran, more to the humour of the precisier and and rigid zealots of the Mahumetan Religion.

By vertue whereof, and some former discontents which were not yet quite purged out of the Souldiery, who were distributed, and had their possessions in those Parts, under his command (for the Grand Signior allows each Horse-man such a proportion of ground, for which he is to be in a readiness to do him service) he had amassed a very considerable Army, several inferiour Bashaws dependants, and retainers to the former Prime Visier, whose quarrel

quarrel they espoused, resorting to him from their respective Governments.

With this power he marched towards *Constantinople*, and came on his way thither as far as *Scutary*, within four miles of that City, and thence sent in his demands, which swelling to that daring presumption, as to require a resignation of the Imperial Title, to a pretended Son of the late Emperor *Murat*, an impostor of his own setting up, such another as *Perkin Warbeck* (to whom he gave all honours and observances becoming the state of a Sultan;) and in his right and Title encountered and overthrew two distinct Armies of the Grand Seignior, that were in hast dispatcht to obstruct the increase of more adherents, and favourers of his enterprise.

He continued in this posture, like a cloud hovering over *Constantiple*, big with some ruinous storm, till

The Expedition for Asia.

till this ſucceſſeful Prime Viſier having amaſſed his European Forces, paſſed the *Boſphorus* into *Aſia*, with 50000. men, (more preparing to follow him) being the choice of the Turkiſh power, and with good ſpeed advanced after the Rebel, who knowing the courage both of the Leader, as having been his Neighbour at *Damaſco*, and the Souldiers, after a long conſultation with his Council of War, reſolved immediately in all humble and frankeſt manner to ſubmit themſelves to the Sultans mercy, diſmiſſing the common Souldiers to ſhift for themſelves; which being done ſo unexpectedly, the Viſier gave notice of it by an expreſs with as much favour to their perſons as the caſe deſerved, to the Grand Signior, who gave them all his pardon, with ſome extraordinary reſpects for the *Baſſa* of *Aleppo*, but preſently after, when there was no danger of the Rebellion,

and

and all things were quieted thereabouts, at the inſtance of ſome Enemies of his at Court, but more truely by reaſon of State, and the Policy of the Government, which never pardons that Crime, he and thirty more were ſuddenly ſtrangled, their heads chopt off and ſet upon poles againſt the Emperors Seraglia at *Conſtantinople*.

The Baſſa of Aleppo ſtrangled.

This treacherous and cruel dealing after pardon given, and ſuch a Loyal Rendition of themſelves, when as they might have hazarded the whole Empire, raiſed in the friends of the deceaſed, a thirſt of revenge, having yet their Arms in their hands, and the Souldiery as prone to new troubles as they could wiſh them, and hereupon inſtantly enſued another defection, as great altogether as the former, but the authority of Leaders was wanting to manage it to effect. Nevertheleſs upon the firſt news of it,

the

the Grand Seignior resolved to march himself in person to make a final end, and root out the seeds of those commotions, which were so apt upon every occasion to burst forth.

Preparation was made accordingly for a solemne expedition, and the Rebels cursed and devoted by the Priests to destruction, the *Janizaries* and *Spahies* mustred, and upon their march, the Sultana, the Mother of the Emperour appointed Regent in his absence, when news came that all was quieted again, and the chief Authors of the late defection were fled and escaped into *Persia*.

The Emperor being but just in his way, having effected his business, thought it advisable, while the Army was in motion into those parts, to treat with the *Persian*, who doubting he might bend his Forces upon him, was willing to come to agreement, and so a Peace was confirmed between them;

them; At his return to *Constantinople*, he was welcomed as if he came from a Triumph, but that which pleased him more then the vain glorious pomp of his magnificent Reception, was the news of a Victory obtained by his Forces in *Candia* against the *Venetians*, who having employed the Prince *Almeric de Este*, of the House of *Modena*, as General for that service, who carried with him some Regiments of French, the said Regiments in an expedition into the Country, towards *Candea*, with a design thereupon, were met by the Bassa, and after a Brave Encounter, and much gallantry on both sides, were defeated, very few escaping back again to their Garrisons. This loss, and the unagreeableness of the Climate so affected the said Prince, that he shortly after dyed there, (the grave of many a gallant person, that have sacrificed their lives against, and

for

for this Infidel) and was brought by Sea back again, to be entered with his Anceſtors.

The E. of Winchel. Ambaſſado Extraerdinary to the grand Seignior.

At the end of winter 1660. arived at the Port, after very bad weather, the right honourable the Earl of *Winchelſea* His Majeſties Ambaſſador extraordinary, in the place of Sir *Thomas Bendiſh*, who ſucceeded Sir *Sackuile Crow* in that employment in 1648. to the Grand Seignor. He had Audience in very great State, and as uſual, the day thereof was treated at Dinner in the *Divan*, by the Chief Viſier, and He and His Retinue veſted with rich Turky Habits, out of which it is not lawful to ſee the Emperour, and through the two outermoſt Courts of the *Seraglio*, Conducted into the innermoſt, and thence to a great Hall, leading into his Chamber, the floor whereof was covered with Velvet, embroydered with Pearl, &c. the Capitzi Baſſa and his aſſiſtants, leading him by the Arm

to

to kiss his Majesties sleeve, as they did several Gentlemen beside, that were of his Retinue, but of this an account hath been lately given; but I may not omit that it is certainly reported, the Grand Signior being highly affected with his Majesties Restitution, should say, *That if he were to chuse his God, or his Religion, he would chuse the King of* Englands.

All things now seemed to be in a serene condition, and calm from the late troubles, which had tempested this Monarchy; And discourses there were that the Grand Signior would now at last hearken to an accomodation, with the state of *Venice*, and consequently restore a free Trade and commerce to his Dominions, which had been endamaged and spoyled by frequent Depræda-tions.

But as deep waters run smooth and stiller then shallow brooks, so was it in this seeming tran-

quillity

quillity of affairs, not but perhaps there might be due to the Sacred number of 1660. and the particular glories of his Majesties Restitution; and the fortune of *England*, the same general peace and quiet, which once blest the world in the reign of *Augustus Cæsar* (with reverence to that sacred Miracle) for that the universal Cessation which *France* boasts to have given Christianity, by the late accord with *Spain*, was clearly influenced by his Majesties Native Star, and the necessities of Fate, which attended the prosperous Culmination of his greatness, as could be instanced and demonstrated, were it not beyond the purpose of this discourse.

Yet so much concerns it, that the Grand Signior took his deliberate Enterprise upon Christendom, from the very juncture of this peace; being as understanding and conversant in the

Affayrs

Affairs of *Europe* as our ſelves) particularly his ancient League which *France*, gave him opportunity of ſuch Intelligence, which he never maintained with the Spaniard, as his neceſſary enemy.

For he knew well, that the ſtate of Chriſtendom could never endure a vacation, nor could be free from the viciſſitudes of Intereſt, when ſo many Monarchs at leiſure had opportunity to project their ambition.

Nor was he ignorant of theſe Animoſities which perplexed the late Election of the Emperour at *Frankeford*, nor with what induſtry the *French* managed their luſt after the Imperial Dignity.

Certain it was that the Arms of that Puiſſant Nation muſt be employed upon another Enemy, whoſe ever ill luck it ſhould be to receive them; and that he knew would be the Houſe of *Auſtria* or ſome other vicine Power, if, which

was

was more favourable to his design, he did not amuse all Princes, and then take his best advantage.

These undoubtedly were the encouragements of this his Expedition and violent irruption into *Hungary*, he using the same method of Conquest which his Progenitors had fortunately experienced by occasion of the divisions and security of their Neighbours. And therefore unlookt for, or at least wise not provided against, while the *German* Emperour stood upon his wrong guard, and dreaded the loss of *Alsatia* (which jealousie likewise armed the adjacent Princes) he like a deluge entred *Hungary*, and auspiciously began the race of his Glories.

Now the better to conceal his designes upon Europe, and to colour his aspect upon those parts, he gave order for a removal of his Court to *Adrianople*, pretending the salubrity of the place, and the freer prosecution

of

of his pleaſures, and vacation from buſineſs, and the toyl of the Government, leaving the Sultana his Mother, and the Viſier to the care thereof, as he had done before in his expedition into *Aſia*; Hither accordingly he came attended as uſually, with a great Train or Army, but now augmented to an Hoſt, as a guard of his Perſon; ſtill entertaining the Emperors Ambaſſador, with ſhews and flouriſhes of Peace and good Correſpondence, till the Viſier having amaſſed and drawn down the *Aſian* Forces over into *Europe*, while the Europeans were embodying about *Belgrade*, it was playnly manifeſt, what this preparation portended.

Yet the reliques of the late *Tranſilvanian* defection, were ſtill voyced to be the object of this expedition, and to ſettle the other Provinces of *Moldavia* and *Valachia*, in a perfect ſubjection to the grand Seignior, they for ſome late years

having fluctuated and wavered in their duty towards him, and ſtill ready upon all occaſion, or change of their Princes, to break out into open Hoſtility and diſquiet, and diſturbe the provinces neareſt them, and to take part with any Revolt of others, and help and aſſiſt it to a formidable, and very conſiderable puiſſance.

The Turks policy at his entrance into Hungary.

But in the mean while they approached and entred the *Hungarian* limits without leave, and enlarged their quarters into the Towns and Villages belonging to the Emperor, contrary to the Tenour of the former, and yet exiſting League, which appointed the bounds of their Juriſdiction; nevertheleſs, complying in all things with the *Hungarians*, and paying their Quarters juſtly, nor taking the leaſt thing from them without ſatisfaction, which was made Capital by the Prime Viſier, who careſſed the Inhabitants, and treated them very humanely and civilly

civilly upon any addreſs or complaint made to him.

The groſs of this Army, when made up by the Auxiliary Tartars, who are hir'd to wait upon his expeditions, forces marching alſo from all parts (even out of *Dalmatia*, where he reſolved to ſtand onely upon the defenſive part, againſt the attempts of the *Venetians*) amounted in all to near two hundred and fifty thouſand men; diſpoſed of afterwards into ſeveral parts and commands, a Reſolution being taken to commence the War.

The *Hungarians* in the mean while had armed themſelves under the Commands of the two Counts, *Serinus* and *Forgatz*, whoſe Anceſtors had been terrible to the Turks, and were famous for their martial exployts and atchivements, but ſubjected by the Emperors order to his *Generalliſſimo*, Count *Montecuculi*, which at firſt bred a diſcontent in the *Hungari-*

ans, who have no affection for the *Germans*, nor would ever chearfully engage with them, except out of envy or emulation; and this is and was one of the chief causes of that little opposition and inconsiderable resistance, that hath been made against this present Invasion.

The cause of this misunderstanding hath been very antient, upon the account of Religion, and much ado there hath been to keep the *Hungarians* in obedience and fealty to the Emperour of *Germany*, as their King and Soveraign, which from being Elective, is now, and hath for many years been made Hereditary; that force upon their Priviledge, Rights and Liberty, interwoven with more violent constraints upon their conscience had caused a very great averseness to this Forrain Government, and a general defection in 1610. and those years; for fuller satisfaction whereof, we must refer the

Reade

Reader to the Turkish History.

Upon the same score it was that *Bethlehem Gabor* Prince of *Transilvania* entred *Hungary*, some few years after, & possessed himself of the Fortress of *Newhuse alias Newhansel*, the Governour whereof was delivered bound unto him by the Inhabitants, with *Presburg* and other places, and designed (having the Regalia in his hands which were deposited at *Presburg*) to Crown himself, with the consent likewise of the States and the People, he being of the same Reformed perswasion; but the Emperors Successes in *Bohemia* against the Prince Elector Palatine (with whom *Bethlehem* was in Confederacy) and the King of *Denmark* also soon after, made him relinquish his design, and secure himself at home, by which means the *Hungarians* were forced to submit, but yet so that they have always had a hankering and ready proneness to any alteration, and a grudging at, and indis-

indiſpoſition to the Houſe of *Auſtria*, whoſe prerogative they have in all their Aſſembles highly diſputed and debated.

And as a further incentive and reaſon to this reluctancy, may be added, the general fair and civil uſage in point of Religion & Taxes, which the Turks every where obſerves in thoſe places of the ſame Kingdom (which are far the better half thereof) that are in and under his ſubjection and dominion; not intently and prudently conſidering, that forbearance and lenity is meerly a temporary bait and lure to debauch them from their duty to a Chriſtian Prince. For he that will but reflect on the miſerable and calamitous condition of the Greeks and other Provinces which have been long ſubdued, and have no dependance and vicinity to Chriſtendom, but are ſwallowed up in a total Conqueſt; is ſufficiently warned againſt thoſe inſinuating treacherous kindneſſes, and

The Hunſians *cajoled.*

and popular captations, which will certainly end in moſt unſufferable ſlavery and bondage, even to the ſnatching away their children, and enhanſing the Tax of money to the tribute of life, upon their Mahumetanized Poſterity, carryed every year for the Grand Signiors ſervice to *Conſtantinople*, and there employed and educated in his *Seraglia*.

But to return, theſe miſunderſtandings betwixt them, and the rumour of the French deſign, either upon *Alſatia*, in *Germany*, or *Italy*, to the amuſing all the Princes thereof, and cauſing them to ſtand upon their own guards, which remov'd the fear of their ſupply or ayding of the Emperour, put the Turk upon preſent action, part of which Army advancing upon the Enterprize, were adventurouſly, and inconſiderately engaged by Count *Forgats*, who with a party of ſix or ſeven thouſand *Germans* and

Count Forgatz unhappy engagement.

Hungarians together, was appointed to attend their motion, and observe which way they steered, and to be ready to put releif and succour into what places so ever the Infidels should attaque. The Count and his men indeed behaved themselves very gallantly, but their number was far inferior to the multitudes that pressed upon him, whereupon ensued a total Rout of his party, most of whom were cut in pieces, the rest hardly escaping to the body of the Army, and Count *Forgats* himself into *Newhausel*, being the neareſt the place of his defeat.

The occasion of his so sudden Engagement, was to dispossess the Turk of a Bridge they had laid upon *Danubius*, having put 3000 men over to secure it, but the pouring in of multitudes upon them occasioned their discomfeiture. *Forgats* was highly questioned for this rashness, because of the slain there were 400. Gentlemen, and of the

the Prisoners, 800. had their heads cut of, in the presence of the Emperors Ambassador, which were afterwards sent to *Constantinople*, as an evidence of their Victory.

Upon the news hereof, General *Montecuculi* suspecting the seige of the aforesaid *Newhausel*, had clapt in a supply of a thousand *Germans*, with Provision and Ammunition proportionable. This Town is of a late standing, as its name imports, being built for a Frontier, upon a convenient level in a moras, the River *Niutre* gliding within a stones cast of the wall: and within 8 miles of the River *Waegh*; It is a modern and very regular Fortification, consisting of six great Bastions or Bulworks, with Flankers; well stored with Cannon; the Town having but two Gates, the upper and the lower; There is in it a very large Market place, wherein is a place built at one corner

to lodge the Garrison Souldiers and their Arms, being most of them *Germans*, who confide not in the *Hungarians*; but upon this necessity they were mixed together.

The Turk besieged Newhausel.

The Turk coming before the Town, passed his Army over the *Nitre*, by a bridge layd thereupon, a little below the lower gate, (where the River is neareſt the Town) out of reach of the Cannon, and entrenched upon the beginning of *August* this year, and begirt it round, and made his approaches, by thundring day and night from two great Batteries, on which were mounted a hundred Cannon, so that the shots he made were numberless. By which fury he battered almost all the Houses and Churches of the Town down into Rubbish, but made no considerable Breach, which he might attempt. Notwithstanding, the Prime Visier, being resolved to carry the Town, one way or other

other, concluded on an Aſſault, *Septemb.* 14. before break of day, and brought Scaling-Ladders, Faggots, and other neceſſaries to fill up the Trenches, but was ſo gallantly and ſtoutly received by the Defendants, that he was forced to ſound a Retreat, having loſt 8000. men at a Breakfaſt, and the Trenches filled with Carcaſſes of the ſlain. They began their fierce onſlaught with the chearful noyſe of *Alla, Alla*, but ended it very ſilently and heavily; notwithſtanding the Viſier continued his Reſolution of gaining the place, or periſhing before it; having promiſed the Grand Seignor to Conquer and take four principal places, on forfeiture of his Head; but before I proceed further, it will be requiſite to give you a Copy of the Summons, to the Governour of this Place.

The Turks beaten off again.

The

I That through the Grace of God, and through the Miracles of our Prophet, who is a Son of both VVorlds, and by whom there is happineſs and glory, I that am the firſt of the Council, and General of the moſt mighty Emperour of the Turks, That is the King of all Kings upon Earth: To you Adam Forgats, that are the Chief among the Nobility of Hungary, do make known, that through the Command of my Gratious Lord, I am come with his Forces before Newhauſel, to reduce it to his obedience; whereſore if you ſhall deliver up the Place to us, you ſhall have liberty to march out with what belongs to you from the Higheſt to the

the Loweſt, and to what Place you pleaſe, and he that will rather ſtay, ſhall keep his Goods and Eſtate; but if you will not yield, we will take it by force, and every man of ye from the Higheſt to the Loweſt ſhall be put to the Sword. If the Hungarians *did but know the good Intentions of the Mighty Emperour, they and their Children would bleſs God for them.* Peace be to the Obedient.

In the Interim, to revenge himſelf of the affront, he received before the Town, he divided his Army into three parts, one part whereof was ordered to march into *Moravia* and *Auſtria*, and front the Emperours Forces, and the other into *Sileſia*, while he con-

continued the Seige, which said Armies passing over the River *Wargh*, made most terrible Havock, spoyling and burning thirty miles together. They passed the said River the 21. of *August*, but were forced back again with loss, yet the day following they came on with 30000. and after some opposition gained the pass of the River, 200. Dragoons being slain in defence of the passage, and put the Imperial Forces to a retreat towards *Presburg*. After those came a body of 20000. *Tartars*, who took in several walled towns, which they burnt to ashes, with all the adjacent villages, possessing themselves of the narrow passages between the Hills, and massacring many thousands of people, putting others in chains, and in fine overbearing all in his way without resistance; At the same time, the pass of *Jalunca* was attempted, the onely entrance into *Silesia*, but they were forced to retreat, *re infecta*.

The Tartars make an irruption into Moravia.

Lamentable

Lamentable was now the condition of thoſe poor Chriſtians, who were expoſed to thoſe outrages, and could not prevent the ſuddenneſs of the danger, there being no Armies nor places at hand, wherein, or to which they might have recourſe for ſafety. The *Auſtrians* onely by the benefit of the Garriſons had opportunity to ſecure, and to put themſelves into a poſture of defence by raiſing every fifth man to bear Arms againſt this furious and deſolating Enemy.

Count Serini into the Turks Country.

But to requite the incurſion of theſe barbarous *Tartars*, the Counts of *Serini* and *Budiani* carried the like ravagement and ruine into the Turkiſh Provinces, where they ſpared nothing they could deſtroy, and left as little of what they could carry away with them, and ſo revenged in part, having alſo defeated and ſlain a party of 3000 Turks, and taken a convoy of 300000 Rix Dollers, and other proviſions deſigned

ſigned for the Leagure of *Newhauſel*, with good ſpeed returned to the German General; having notice that the other body of *Tartars* was advancing to joyn with the *Wallachians*, and *Moldavians*, and that they were already come as far as *Clauſenburg*, and to the gates of *Zachmar*, (where the *Huſſars* on the 29. of *Auguſt* had ſallied out and killed divers of them;) preventing alſo thereby the danger of being intercepted by forces from *Newhauſel*.

The Emperor of *Germany* himſelf, at the terror of this inroad, left his City of *Vienna* (now filled with the Country people, who flockt thither for refuge, and made ſad Relations of their ruins) to *Lintz* another City in *Auſtria*, and thence by his Agents and Expreſſes gave notice to the Princes of the Empire of the preſent danger, deſiring them to afford him ſome ſudden Supplies, as he did the ſame to the King of *Poland* and

the

the States of *Venice* (now reſpited and breathing after a tedious continuance of War, which was devolved upon other Territories) but nothing of ſudden reſolution was to be expected from either of theſe States, and the reſt were too remote and at preſent unconcerned.

It was rumoured indeed that the *Muſcovite* had proffered his Aſſiſtance, in caſe of an accord to be made betwixt him and the *Polander*, but there were never any effects thereof, and the like report there was that the Duke of *Brandenburgh* would accept of the ſupream Command of the United Armies of the Empire, and that *France* offered their aid likewiſe upon certain conditions and Articles, but none of all theſe overtures produced any ſuch thing, by reaſon of the Jealouſies yet reigning between them; though Chriſtendom was never in ſuch jeopardy; and in the mean while

for

for ſatisfaction of the *Hungarians*, and to keep them in their fidelity, which this ſtorm had ſhaken, Count *Serini* was declared the Emperours Generaliſſimo of them.

This ruinous devaſtation can hardly be repreſented by any pen, or pencil, but from it neareſt reſemblance of Doomſday; the fire flaming for twenty miles in view, and laying the Country in a heap of aſhes, and the *Tartars* like ſo many Devils haling and dragging their Captives, and chaining them together, with ſuch crys and ejulations, as if humanity were damned, and Nature had expired, amidſt a numberleſs invention of tortures.

This ſame mercileſs Crew having deſtroyed all things, returned with celerity to *Weiſſemberg*, there to diſpoſe of their prey, and to be ready to aſſiſt the ſiege of *Newhauſel*, while in their abſence the Counts *Suſa* and *Sporck* were throwing down trees, and cutting up

up Ditches, and making deep Trenches to impede their further advance, for they had not men or arms to oppoſe againſt this Torrent.

And ſo we are returned alſo to the ſiege of *Newhauſel*, where the *Turk* having endeavoured to fill the Trenches, and knowing that the ſeaſon would not ſuffer him to continue his Leagure, attempted another ſtorm, which continued off and on *Auguſt* 28. and 29 with very conſiderable loſs, though he now made a Breach, but the Trenches proved too wide and too deep many men periſhing in them, with little danger to the Defendants. *Newhauſel ſiege continued.*

On *Septemb.* 9. having caſt great Moles of earth, and other implements into the Craft, he ſtormed again, beginning in the dusk of the evening, and continuing it again till midnight, when he made ſuch a fierce Scalado (the Baſſa's themſelvs in perſon leading on their own men on peril of their own heads if their men *Another ſtorm.*

men did not valiantly) and was in hopes of carrying the Town, for the buſineſs was come to handy-blows upon the top of the Rampire, and ſome of the Turkiſh Enſigns were advanced thereupon, which nevertheleſs by the ſpeedy and gallant ſuccour of the Reſerves and redoubled courage of the Defendants, were wreſted from the Infidels after their utmoſt endeavours and efforts to have maintained their atchievement, and after the ſlaughter of 500 of the beſieged, and the unrevenged fall of 9 ſome ſay 10000 of their fellows, which they left behind them; upon which carnage was grounded that rumour of the peſt raging in that Army by reaſon of that noiſom ſtench the dead bodies raiſed in the Camp.

This trial of one anothers reſolution, and utmoſt Eſſay of Force proved the Criſis of eithers Fortune; the Turks appay'd, and taken off their mettal, had no mind to make another venture, nor the Baſſa

to

to command it, for fear leſt that obſtinacy of his honour ſhould hazard that and his life together to the Grand Seignior, nevertheleſs he thought good to continue the ſiege, and his preparations for another aſſault, and threaten it hourly, hoping he had given the Defendants the like qualm upon their ſpirits, which with a little hard duty, and new offers and advantages upon a ſurrender, would work them to a compliance; and this took its deſired effect, for the *Hungarians* being no way aſſured of relief, and certain of good conditions, and having their eſtates, dwellings and families concerned, reſolvd not to hazard another ſtorm, but to admit of a Treaty contrary to the opinion and reſolution of the *Germans*; which treaty produced an accord and ſurrender upon very honorable Articles, the Garriſon and Inhabitants, if willing, to march out with *Colours flying, Drums beating, match lighted, and Bullet in their mouth*, with

with Bag and Baggage, and to be conveyed to Comorra *nine miles off. Those that staid to have indemnity, protection, and liberty of conscience.*

Newhausel *yeilded.*

Hereupon there marched out 3500. found men, & 500. wounded, with four peices of Canon, most of them *Germans*, having a Convoy of 10000. Turks, who civilly and fairly conducted them to the aforesaid Garrison, and returned to *Newhausel*, where the Prime Visier had out of a pretended generous sense of the *Hungarians* valour given every man of them thirty Duckets, as a reward thereof: in lieu and value of which sum, he found there a 100. brass peices of Ordinance, and ammunition proportionable, with 3000. Fats of *Hungarian* Wine, the use whereof being prohibited the Turks, was converted into money, and supplyed and countervailed his liberal magnificence.

The Army thus freed from this difficult peice of service, the same flying

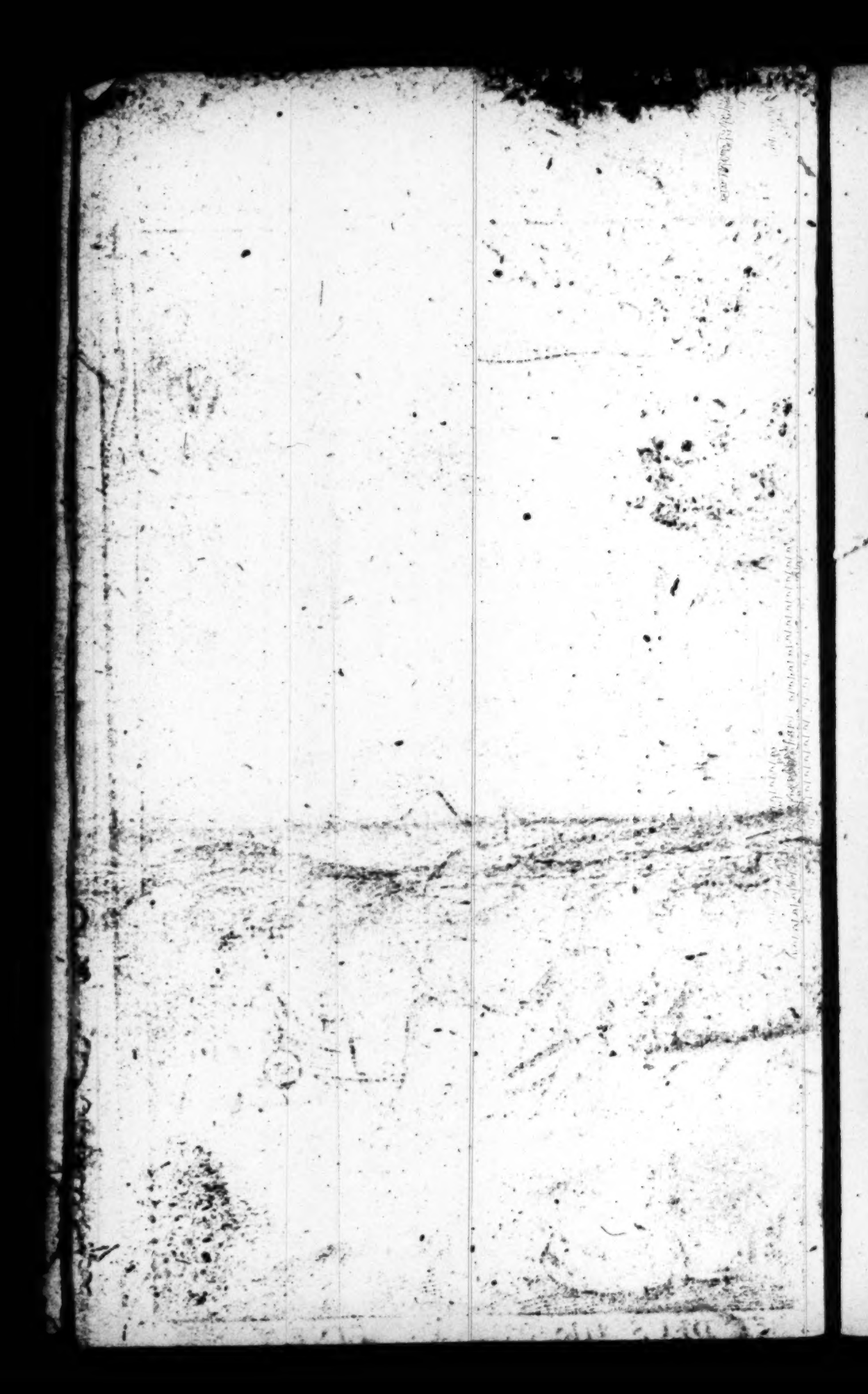
flying parties were commanded to make new inroads into *Austria*, *Moravia*, and *Silesia*, while the Prime Vifier designed upon *Presburg*, the Capital and regal City of that Kingdom, as aforesaid, and the imperial Army not able to make any Head yet against them, continued, passing and repassing the *Danow* thereabouts, and a General Council of war being called, Count *Serino* newly made *Generalissimo*, Prince *Gonzaga*, *Montecuculi*, Counts *Rothal*, and *Palfi* being present, it was concluded to retreat before the Enemy, and to put in Count *Strozzi* a famous Souldier, with a supply, as Governour of the place, whether the Turk directed his March, but being at liberty, and facing all the circumjacent Garrisons of his attaque, he more imperiously summoned them all together, the dreadful event whereof, must be remitted to a further discourse.

The

The other two divisions of the Army entred *Moravia*, and *Silesia*, and gained the strong Pass and Key of *Jalunckа*, putting the Imperialists to flight, with some Execution, but made not that havock as before, having Commandment from the Prime Visier, to offer all friendly and fair terms, in the Grand Seigniors name, if they would submit to his protection, the cheif of those Terms were, *Liberty of Conscience*, and *free Exercise of all Religions*, *no Taxes or Tribute to be payd for six years*, *and then but five Shillings upon every House*, *per annum*; with security of their Laws, rights, Claym, Titles, and Propriety, by which he is in all probability like to gain submission and obedience from, and to establish and fix his footing he hath got already in, those Provinces, which he hath once again invaded.

And thus far of their History, now I shall speak of their Customs, and Manners.

DABIT DEUS HIS QUOQUE FINEM



The Copy of this Letter or Summons comming newly to Hand by a person of quality, and having seen the like insolence, and blasphemous arrogance formerly Printed in the Turkish History, I thought it would be something satisfactory to publish this which expresseth some extraordinary design and resolution of this Victorious and successful Infidel.

WE by the Grace of God, Lord of many Countries, Victor and Triumpher over our Enemies, Potent Emperor of the Turks, Co-adjutor of the God Mahomet, and the Moon, Protector of the Sepulchre of the Crucified Christ, Implacable enemy to all professing Christianity: To thee Roman Cæsar, King of few

Regions, give to know; That we come to thee with a people of thirty three Kingdames, so great a multitude as thou never sawest or heardst of before, to bereave thee by force of Arms, of thy Crown and Tribute of thy Subjects. The City by thy self Inhabited we will besiege, we will overcome thy strong men, thy women with child we will give to Universal slaughter, their Embrios as Toads we will thrust through with Spears and sharpened Stakes, Thy most valiant young men we will rend in peices, and cast forth for meat for the Dogs. Thee, thy Popes, Cardinals, Arch-bishops, Monks and Nuns, together with all their own dependings, we will send as Slaves into perpetual bondage, and finally, we

will

will ruine and deſtroy you all, and then ſhall you ſee, whether your Crucified Chriſt will ſave you from us, who could not ſave himſelf; as if we or ours could give credit, or yeild any belief to ſuch incredible things. The very City where he was born, wherein he lies dead, We even enjoy, detain under our Dominions, and aſſuredly you may beleive that he will not help you, as being long ſince ſlayn.

This we were willing to ſignifie, that thou and thine might know the real Event and Truth thereof, as ſoon as thou couldſt expect. This is given forth by us at our Great Metropolis called Conſtantinople, *which the valour of our Anceſtors hath taken from yours, and that which we*

we keep, and will always keep from yours; and that which we keep and will always keep, to the Ignominy and disgrace of your will.

Dated at *Constantinople* in the 15. year of our Reign, and the 23. of our Age.

A Nevv Survey

Of the Turkish Empire.

THe Fabricks of their Churches are sufficiently large and sumptuous, and called by the name of *Meschites*: in which I never could perceive any sort of fancies or imageries,

Of their Oratories.

geries (for Idolatry is held by them the worſt of abominations) but onely theſe, or one of theſe inſcriptions following, in the Arabick Language, *There is no God but one, and Mahomet his Prophet*; or, *One Creator and Prophets equal*: or, *None is ſtrong as God*. Then there is ſeen a great abundance of burning Lamps, the whole Church whited, the Pavement covered with Mattreſſes, and on them the Ornaments of Tapeſtries. Neer the Church, is erected a Tower of great height, to the top whereof the Prieſt aſcends before the time of Prayers, and with a loud voice, his ears ſtopped with his fingers, he thrice proclaims theſe words; *God, True, One*: which Clamour or Outcry (for they have no Bells) being heard, the Nobility, and all unbuſied perſons, repair to Church, as bound to that devotion. Afterwards the ſaid Prieſt deſcending, prays with them; (and then they turn their faces towards *Mecha*:) And this he is tyed to do by his Office, five times day and night. But whoſo-

ever

ever cometh to theſe Prayers, muſt waſh his hands, his feet and privities, and his head thrice ſprinkled with water: and theſe words pronounced, *Glory to my God*; Then, their ſhooes put off, and left at the Church-door, they enter in, ſome bare-footed, others having new ſhooes or ſocks, and ſo tenderly touch the ground. Women come not into Churches, as being not excis'd, and for fear of diſturbing mens devotions, but meet apart in ſevered places, altogether ſhut off from eyes and ears of men; and more ſeldome frequent their Churches, except in time of Paſſover, or Eaſter, and on Fridays; which days from *Mahomet*'s Traditions, for diſtinction and imitation, they almoſt reſpect as much as Jews their Sabbaths, or Chriſtians the Lords day. They pray from nine a clock at night till twelve; and in their praying, their bodies are ever in great motion and agitation; wherewith they marvelouſly afflict themſelves with loud cryings and fierce ejaculations; ſo as oftentimes,

their ſtrengths and ſpirits failing, they ſink unto the ground; and if it happen, any of them conceive her ſelf with child, ſhe then aſſures her ſelf that pregnancy proceeds from favour of the Holy Spirit; and when delivered, the Infants born are called, *Sons, or Souls of the Holy Ghoſt.* This hath been related to me from their Hand-maids; for I, nor ever any man elſe were preſent at that ſpectacle. At mens devotions I have been often preſent with my Maſter; whoſe cuſtoms are in manner following: in their prayers they ne'er take off (their Turbants) coverings of their heads, but with the tops of their fingers gently touch them, in token of taking them off; they fall upon their knees and often kiſs the ground: they hold it for great wickedneſs, to have a Chriſtian preſent at their myſteries; for they believe their Churches (as they ſay) to be polluted by men unwaſhed; and that Chriſtians uſe not ſuch Lavatories. Every Church in *Turky* hath a peculiar place for Baths and waſh-

waſhings, with lodgings for a Prieſt. Now here the Prieſt aſcends his Pulpit (reads a piece of the *Alcoran*, and ſometimes expounds it) and there preaches about two hours; his Sermon ended, two boys come up to him, who pronounce their prayers ſinging with reſponſals; which Songs being ended, the Prieſt with the whole People in a low voice, beating upon their ſides, repeat theſe words, *There is but one God*; which for the ſpace of half an hour they do, and ſo depart. But this manner of prayers and ceremonies of preaching and ſinging, are not done every day, unleſs in time of Lent, Feſtivals, ſome Sundays; and moſt obſerve the Fridays for religious worſhip.

Of their Lent.

They keep their Lent by faſting one Month and one Week every Year; but not always the ſame: for if this Year they faſt out *January*, the next they faſt out *February*, and keep on that courſe; ſo as in twelve Years ſpace, they dedicate to God (in lieu of tenths) one Year and twelve Weeks. Travellers and ſick

Persons are excused from present fastings; but are injoyned to supply it, by fasting so many days at other times. When they fast, all that Day they taste nothing, not so much as Bread or Water; then the Stars appearing, it is lawful for them to eat of all things which are not strangled, or Hoggs-flesh, which they esteem as Carrion, most unclean. Their Lent being past, they observe *Easter* for three days, with great solemnity, anoynting the Nails of their Feet and Fingers with an Oyl which they call *Chna*, which makes those Nails to shine like Gold; and with the same, they sometimes stain or colour the Hoofs and Tails of Horses. This Tincture holds very long, and can hardly be wip'd away; so as until new Nails thrust out the old, they still retain that dye; but Nails of the Hand, by frequent washing, abate in time. Women do not onely anoynt the Nails, but their whole Hands and Feet also with that Oyl.

They

They Circumcise not on the eighth day as the *Jews* do, but when the new-born arrive at the age of seven or eight years, and be of perfect speech: the mystery whereof, is from the words of confession required before Circumcision, which are some of those sentences aforementioned in their Churches, which they repeat, and give assent thereto, by holding up the Thumb of the Right-hand. The Youth is not for this mystery brought unto their Church, but is Circumcised in his Parents House. I have been often present at this solemnity, which is performed in manner following: first, the friends are all invited to a feast, sufficiently furnished with all sorts of delicate flesh, lawful for them to eat; and almost every where, especially amongst the wealthier sort, an Ox is killed, bowelled and flayed; in the body whereof, they include a Sheep; and in that Sheep, a Hen; and in her, an Egge; all which are entirely roasted together, for the solemnity and splendor

Of their Circumcision.

of that day. Then in their Feaſt and time of Supper, the Boy that is to be circumciſed, is brought to a Phyſitian skilful in that Art, who fixing between a pair pinchers the fore-skin of his privie Member, to prevent all fear in the Boy, he telleth him that the next day he will Circumciſe him, and ſo departs; but preſently feigning to have omitted ſomething appertaining to this preparation, on a ſudden he cutteth off the fore-skin, applying thereunto a little ſalt and bombace; and then he is called a *Muſſelman*, that is, one circumciſed. Yet their Names are given the day of their Nativity, not Circumciſion. After continuance of this Feaſt for three days, the Boy with great pompe and ſolemnity is accompanied to the Bathes; and being returned to his Houſe, he is brought before the Gueſt, and by them preſented with gifts prepared for him; ſome give Silver, Silken Veſtments; ſome, Silver Cups; others, Money, and ſometimes Horſe. Women preſent him likewiſe, ſome

with Shirts, Handkerchers, and such like, according to the several pleasures and abilities of the Guests. Women are not circumcised, onely they confess the aforesaid words, and so made *Musselmen.* And if any Christian voluntarily confess a Faith in *Mahomet*, and suffers Circumcision, (which often happens by the heavy yoke and burthen of their Tribute) this Man is led through all the Streets and open places of the City, to the great joy and honour of the people, with acclamations and ringing of Bells: him also they present with gifts, and after free him from all Tribute. For covetousness of this profit, many *Greeks* and *Albanes* become circumcised. But if any be forced thereto, as he that shall strike or otherwise disgrace a *Musselman*, or blaspheme *Mahomet*, (as it befel a certain *Grecian Bishop* which I did see) that man is circumcised, and hath nothing presented to him, yet shall be freed from Tribute, as others circumcised.

Of their Priests.

Their great Mufty (as the Pope among Catholicks) cannot erre, and is the higheſt Miniſter of all Religious and Lay Perſons: an Officer of great power and truſt: his concluſions and ſentences in State and Church-affairs, are irrevocable; and his perſon held in moſt eſteem and reverence next the Emperour: his habit moſt in green, being *Mahomet*'s colour. There is ſmall difference between their other Prieſts and Lay-men, nor much from the Governours of Ceremonies (ſuch as our *Biſhops* are) neither is much learning required from them: it is ſufficient, if they can read the *ALCORAN* and *MUSSARH*; yet they that can interpret on the Text, are eſteemed moſt learned, becauſe the Traditions of *Mahomet* are written in the *Arabick*, not vulgar *Turkiſh* Character; and they hold it for moſt deteſtable, to have them interpreted in the vulgar Language. Theſe Prieſts and Governours are elected by the People; but their rewards and ſtipends for their labours,

are

are paid by the King. They have Wives, and Habits like Seculars: and if their ſtipends be not ſufficient to maintain the number of their Children, they otherwiſe ſupply themſelves by Handicrafts and Trades, or what elſe befits a Free-man; as teaching Schools, tranſcribing Books, &c. I ne'er could ſee amongſt them any Printers; but Paper is there very well made. Some make profit one way, ſome another, as Taylors, Shooe-makers, &c.

They have likewiſe Monks of ſeveral Orders; but chiefly of theſe three: the firſt have no propriety in any thing; they go almoſt wholly naked, ſaving their privities covered with a Sheep's skin, and in cold weather they uſe the like to cover their backs; their ſides, their feet and hands are never covered. They beg alms as well of Chriſtians as Turks; and, *For God's ſake.* Theſe Monks having eaten an Herb called *Maſlach*, are poſſeſt with a kinde of fury and madneſs; they cut and wound their breſts croſs and overthwart, and *Of their Monks.*

and ſo their arms, diſſembling all trouble or pain; then clap on their heads, hands and breſts, the ſponge or muſhrooms of old Trees light burning, and not remove them till they are reduced to aſhes. Another Order I have ſeen, who go with their privy part bor'd thorow, and a Ring included therein of the weight of three pround; and this to preſerve chaſtity. The third Order is rarely ſeen abroad; but remain both day and night in Churches, where within ſome little Angles they have ſmall Cabins, no ſhooes, veſtments, or coverings of the head, wearing nothing but one ſhirt; their exerciſe is faſting and prayers, that God would reveal things future to them. With this ſort of Monks, the King of Turks uſually conſults, when he intends a motion or expedion to War.

Their reverence to Mahomet's Traditions.

They give ſo much reſpect to *Mahomets* Traditions and Statutes, that, not onely they never blaſpheme GOD or his Prophet; (which amongſt us ſometime happens) but if

if they finde the leaſt leaf or ſcrowl thereof, lying on the ground, they take it up and often kiſs it, and place it on ſome ſhelves or chinks of walls; affirming it a ſin, to ſuffer that wherein the Name of God, and Laws of *Mahomet* are written, to be trodden under foot. And no man dares to ſell the *Alcoran*, and other writings of their Law, to any *Chriſtian*, or any other differing in Religion or Faith with them, leſt they ſhould be trodden on, or touched with unclean hands: and whoſoever ſhould ſo do, is ſeverely puniſhed. And in this regard they may be ſtiled far more reverent then *Chriſtians*.

They have places for Inſtruction, and Teachers both of Men and Women: in ſeveral Towns, Men, the Boys; and Women, the Girls: ſome teach Aſtronomy, Phyſick; and ſome, the Art of Poetry; which when they do, they ſpeak out with loud voyce; and moving their hands unto their ſides, they pronounce their meanings. They underſtand no. *Of their Schools.*

no artificial Muſick; but frame Verſes to certain rules, which conſiſt of eleven ſillables. The hotneſs of the Clymate, and often ſickneſſes, makes moſt inclined to Phyſick, wherein they have ſome ſmall knowledge. They learn Aſtronomy, to be thought able to tell fortunes. Printing is ſupplied by a number of writing Prieſts; and perhaps neglected (as all learning is) to maintain the peoples ignorance, and keep them off from ſearch into the groſs abſurdities of their conſtrained Religion.

Of Marriages. They marry without Vowes or Oathes, take Wives without portions, and for the moſt part buy them; contrary to the Roman cuſtome, where the Son-in-law was bought with Money to take a Daughter. This married Woman carries nothing with her for uſe or ornament, which ſhe is not forced to redeem or purchaſe from her Parents. Evil manners or ſterility, are cauſes of Divorces; for which there is a peculiar Judge. They permit their bond-

bond-men or purchased servants to marry; but the issue of them are all born slaves. The *Alcoran* perswadeth marriage, as pleasing God and Man; and it allows plurality of Wives and Concubines, as many as a Man pleaseth. The Turk amongst his (whereof he hath above five hundred in his Serag'lio's) nameth her for his Wife or Sultana, by whom he hath his first-begotten Son. All their Wives are used with equality of respect, in diet, cloaths, returns, and what concerns them; and are most obedient to their Husbands. They nurse their own Children, and bear them on their Shoulders, not in their Arms: no men, but Eunuchs, are suffered to be with them, not their own Sons, if above twelve years of age: they never go abroad, but accompanied with onely Women.

Of Strangers.

Pilgrims of several Nations travel to visit holy places, which the Turk possesseth; as *Mecha* and *Medinum*, (as Christians, *Jerusalem*) where they say *Mahomet* was buried: but this is done as well for gain and pro-

profit, as for devotion or Religions ſake. And there having ſeen a gilded Shoo hanging from the roof of the Church, and bought ſuch fine linen and cloath as they pleaſe, they return home with great advantage; ſome carrying about the ſtreets, water, from thence, in glaſſes, for devotions ſake, and freely give it to any that are thirſty; others, do the like for profit. And if any one of them happen to die in this Pilgrimage, by what occaſion ſoever, although he ne'er arrive neer *Mecha*, yet he hath the eſtimation, and ſhall be placed in the rank of Pilgrims.

Miracles done by Mahomet at Mecha, which, they ſay, be ſtill doth in theſe times.

I know not whether I ſhould call them Miracles, or rather Monſtrous toys, written in their Book called *Mebomidine*, wherein they are perſwaded, that when *Mecha* was a building, GOD, by the prayers of *Mahomet*, commanded divers mountains to bring their ſtone to the Fabrick of that Church, every Hill his tenth: and when divers Mountains had brought their portions,

and *Mecha* built and perfectly compleated, a certain Hill called *Araphat*, and ſome other more remote, coming thither with their tenths ſomewhat too late, and finding *Mecha* built, and no uſe of their ſtones, they begun moſt bitterly to weep; which when *Mahomet* perceived, Hills ſo diſtreſſed, and underſtood the cauſe, he ſaid unto them, *Be of good cheer, weep not, but ſtore your tenths up in a place which I ſhall ſhew you; and whoſoever ſhall not pray upon your ſtones, his pilgrimage ſhall be unprofitable and unaccepted.* And after ſo doing, *Mahomet* ſtruck the ſtones with his foot, and there iſſued out Water, not uſeful to drink; and impoſed a name, and called it, *A water of purification*, whereof every Pilgrim carrieth at his return, ſome portions thereof in veſſels; and whenever any die, the veſtures wherewith the body is to be covered, are ſprinkled with this water, for remiſſion of their ſins. And they further affirm, That no man can come to *Mecha*, whoſe viſit is not known

known to *Mahomet*, who reveals the persons to the Keepers there (all Eunuchs:) and if a Pilgrim come, a Ravisher, or wicked Man, a Christian, or any of Religion different from theirs; these said Keepers forbid him entrance into *Mecha*. But the body of *Mahomet* is not there, as some affirm, but onely an imaginary form in the Wall of the Church, expressing the lineament of a body, which is often kissed; and so they return home again. Such lying follies, for miracles, these Infidels are possessed with, concerning *Mahomet*; and divers others, so ridiculous, as I omit for modesties sake: yet must advise the Reader, if he please, to interrogate any Turk therein, and he will finde I have spoke nothing but meer Truth.

Of their Alms.

The *Alcoran* obligeth men to Alms, as meritorious, and much pleasing God; and saith, *The contrary comes from the Devil.* They have Hospitals for poor travellers, built by the Wills and Legacies of their Kings

Kings; where they have meat in different manners: ſome allow Rice with fleſh, others prepare Wheat-bread, and water to drink; but for reſt or Lodgings, there is no place allowed: yet there are ſome few publick receptacles, where they are received without charge, or other bedding then Straw or Hay; but they repoſe under a good Roof.

Their Offerings or Oblations are for the moſt part upon promiſe or vows, in ſickneſſes or other dangers; and then they kill an Ox or a Sheep, according to their abilities, and promiſe to ſacrifice it in ſome certain place. This Offering is not burnt, or placed on an Altar, after the cuſtome of the *Jews*; but the beaſt being killed, the skin, head and feet, and a fourth part of the fleſh, is given to the Prieſt; another part, to the poor; a third, to neighbours; and the remainder they keep for themſelves and friends to rejoyce withal. Neither are they tied to perform theſe vows, unleſs they eſcape the diſeaſe or danger for which they *Of their Sacrifice.*

they intended them: all things with them being conditional; *I give you, if you give me.* And the like is obſerved by the *Greeks*, *Armenians*, and other Aſiatick people, even of the Chriſtian Faith.

Of their Wills and Legacies. If any of their Muſſelmen make a Will, their Legacies are given before Friends or Neighbours; and they are commonly for cutting Water-courſes, for conveying Springs from ſome remote places, to Hoſpitals, Churches, or dry habitations; and that for Piety ſake, and their ſouls benefit. Others give money to free bond-men out of thraldom. But Women for the moſt (as moſt ſuperſtitious) bequeath their gifts to Souldiers, for a certain ſlaughter of Chriſtians, which they conceive to be greatly beneficial for their Souls. The Legacies of their Kings are for the building of Hoſpitals, Churches; and ſo likewiſe are thoſe of eminent and great perſonages.

Ceremonies of the Dead. When any of their Muſſelmen die, men take the Funeral-care of men, and women of women. They waſh the

the departed body very clean, and wrap it in fine linen; then they carry it out of Town, into ſome remote place, (for they hold it ſinful to bury in their Churches.) Firſt, Friends of the deceaſed and Prieſts meet and go in progreſs, certain Monks bearing wax Candles; then follow ſome of their Prieſts ſinging till they come to the Grave, ſhaking their heads, and often turning round, fall down with giddineſs, as in a trance. The better ſort have their Graves lined with Boards at bottom and at ſides, and covered with Boards, on which they throw the Earth, and ſtrow ſometimes the ſeeds of Flowers thereon. Great men and Baſſa's have peculiar Chappels for themſelves and Kindred. The poor are buried by highways, or in open fields. If the deceaſed be of poor ability, there is then money gathered for ſatisfaction of labour for thoſe religious Men, which is offered in the Streets.

Of the edifice of a Sepulchre, called Tulbe.

Over this ſtately Tomb, (being Prince-like) there is erected a goodly Temple, wherein their Kings are buried

buried in the City with great magnificence. Both rich and meaner have an Altar built of such an heighth, as Beasts cannot annoy or pollute it with any foulness: thither with lamentations and weepings they often return; and spread upon the monument sacrifices of meats, bread, flesh, cheese, egges, milk. This Solemnity or Funeral-supper continues for nine days after the parties burial, (according to the Heathen manner) for the soul of the departed: and it is left to be eaten by the Poor, by Ants, or Fowls of the Air. They say, *It equally pleaseth God, to give Alms to Beasts that want, as men, when they are given for God's sake.* I have seen many buy Birds in cages at good values, onely to set them at liberty, and see them flye away; others, throw Bread into Rivers for Fishes, and that for the love of God, saying, That *such charity towards the needy, doth obtain a great reward from Heaven.*

Concerning War. The Turks have all one Emperour or King, of the Race of *Ottoman*;

man; who hath next to himself in Authority two Sangiachs or Vice-roys, chief Governours, th' one of *Europe*, th' other of *Asia*; and these have under them Lieutenants of lesser quality, who command the ordinary Souldiery; and if they fail, being call'd to any expedition, are presently punished with death. He hath others always following him; as Councellors, Guardians of his body, ever neer him; Chamberlains, Chancellors, and Exactors of Tribute, for monies and young people; with certain numbers of light-horse, Messengers, and divers others that continually follow the Court. His greatest strength is in his Slaves; Children (for the most part) torn from Christian Parents, with Tribute-Children bred and educated in several Seraglio's, Captives taken in War, and Renegado's. Of these, some are trained up, and serve on horse; who have a double stipend to the Foot, and alwayes ready at command, in stables keeping four hundred horse together. The great

body

body of Foot-Souldiery are the Janizaries, all commanded by a Chief, called their *Aga*, a person of mighty trust, and like importance; who hath under him divers inferiour Commanders, and have Seraglio's apart. Of these, and Auxiliary Forces, the Turk can draw three hundred thousand to the Field. A great part of these Janizaries attend the Court, Ambassadors houses, and protect all Christian Inhabitants and Travellers, for rewards; and are faithful in those imployments. Their Standard in the Field, is an Horse-taile tied upon a pole; an Emblem of their first barbarity and rudeness. His strength at Sea is not considerable, consisting most in Gallies, and those not equal to some Italian Princes; nor hath he many, for want of Slaves, whom he imploys more for Land-services. The best of Shipping, is under the Bassa's of *Algier* and *Tunis*, whom he manageth with much policy; sometime as Rebels, and sometime as good Subjects, to his

his beſt advantage againſt Chriſtians: for if they complain of loſs, the Turk then ſays, *He cannot rule them.* If th' other do the like, he'll take treble damages.

There is not any of thoſe great Perſonages that poſſeſs by right of inheritance any Province, City or real Eſtate, to derive unto his Children or Succeſſors, without conſent of the King. If any of their Dukes or Princes deſire poſſeſſions, it muſt be with this condition; the value of the Place or Territory is firſt conſidered, and the Revenues thereof, whereby the Turk apportioneth what number of Souldiers that can annually maintain: then the Lord is enjoyned always to keep in readineſs that number, for any his commands; and in default, his head is loſt: nothing can excuſe his preſence in any commanded place, but known want of health and ſickneſs. And whenſoever it pleaſe the Turk to eaſe him of this benefit, it's at his liberty; but if not deprived, he enjoys it during life: after death, *The Condition of Noblemen.*

if his Successors will observe the same conditions, they are often admitted; if not, 'tis then disposed to others. And if it happen, any one of these great ones have occasion to speak unto their King, with eyes fixed on the ground, they dare not look him in the face.

Of Bassa's, who may be called Counsellors, Chancellors, or Secretaries.

These for the most part are all Eunuchs, castrated when Youths, and bred in *Seraglio*'s, for attendants on the Turkish Concubines: and of later years, some of them (as I was informed, being a Slave to a great Man in *Constantinople*) are cut so close the body, that they often die by th'incision; and if live, they ever after use small pipes for discharging their water: such is their cruel jealousie, introduced (as 'twas said) by an Emperour that perceived a Gelding leap a Mare. These Bassa's are of greatest esteem with the Turk, next to the Sanglachs; and they are almost all that are preferred to that dignity, Children of Christian Parents, violently taken from them: and none of them, although he hath

hath to Wife a Daughter of a Turk, (as *Hurstan* Bassa had) can enjoy a Parish, Castle, or Village by inheritance; but if he be promoted to any dignity or possessions, he enjoys it till his death, or so long as the Turk pleaseth. Each Bassa hath a Court of Justice in the Province he commandeth, from whence appeals are to the King, or great Mufty; whose sentence is concluding and immoveable.

The obedience of Turks to the King.

None of their Janizaries or great Captains have license to wear Swords or other Arms within the Cities, unless the King go forth his Palace, for Devotion sake or Hunting. And where there are Magistrates or Governours of Towns, Porters carry with them staves or clubs; and finding any quarrellings or offerings at injuries, they presently punish them with those instruments; and no man speaking to them, dares look them in the face; but falling on the earth, kiss their feet, with eyes to the ground, and speak as to themselves. And whensoever they send forth

Meſſengers with Letters to Governours, Cities, or Provinces, whoſe horſe grows faint by journeying, this Meſſenger hath full authority to diſ-horſe whom ere he meets; and meeting none, he turns into the next Town or Village, and repairs to the chief Officer; and if he preſently provides him not an horſe, he's hang'd before his door: and for this cauſe, many make uſe of Aſſes, rather then keep Horſe. And when this Meſſenger ſhall come to whom he was ſent, he is moſt honourably received, his Letters kiſſed with great humility, and their Contents anſwered with incredible celerity and quick diſpatch. No Princes dare contradict one ſillable therein. None dare (as here) rebel; all men live in ſuch awful fear and trembling: Tortures and preſent death depending on his will.

The Turkiſh ſtrength, how diminiſhed.

The Emperour diſtributes in ſome equality all Provinces to his Noblemen; but with condition, that ſuch a Souldiery ſhould be continually maintained by him with the Revenues

nnes of that Province, both in time of Peace and War. A Souldier kilſled, is not loſs to him, unleſs the Province likewiſe be loſt: as for example, The Turk hath now four hundred Souldiers, whereof one hundred is maintained by *Hungary*; now if he loſe *Hungary*, thoſe Souldiers are loſt: if he loſe no Province, he loſeth nothing; for he can raiſe more in their rooms; as Church-Officers, or benefits, eaſily finde in vacancies Succeſſors.

The condition of Chaſilars.

These are ſtout Souldiers, and excellently verſed in military affairs, who in their firſt encounters break their Lances, without other Armour then a Sword, Lance and Target, uſing it as we do with Coat of Fence and Helmet; the Lance being broke, they uſe the Sword, and fight valiantly, always aiming at the head or hands, and think it ignominious to thruſt at their adverſary, or an horſe, with point of Sword. Theſe Men ſpend all their lives and hopes under the protection of a Goddeſs, Fortune; having a Proverb with

them, *What is written, will befal them*; that is, What that Goddess hath printed on the head at each Man's Nativity, cannot be possibly avoided; though he were preserved in a Castle unexpugnable. The actions of these men are writ in verses, and sung by all Men; that others stirred up by like praise and honour, might with like audacity, advance against an Enemy, couragiously and valiantly: and for each victory of these Men, their stipends are doubled; and are obliged attendance on their King, on horseback, with Lances, Swords, and Iron Clubs: some, have Targets; some, none; and are paid as well in Peace as War.

The order of their Foot.

Their first are Bow-men, with Arrows, Bows and Javelins; they are distinguished from Janizaries by coverings of the head. The second is of Janizaries, who instead of Bows, have Guns, with short Hatchets: all these are gathered from amongst Christians living under Tribute, by force snatched from their

their Friends being young, circumcised, and educated as aforesaid. These fight most valiantly against Christians, yet have but slender stipends for their maintenance; some four, five, or six Aspers a day; of which, sixty make a Crown English. And these are prohibited on pain of death, to come on horse-back, unless sick. There are some few likewise, sons of Turks, made Janizaries. There is a third order, whom they call Azaplars, whose stipends determine with the War, and are all sons of Turks. These use a longer Lance, with Swords, and red hats or bonnets, or other coloured cloath, with crooked angles like half Moons; and so distinguished by Arms and Habit, from th' other orders. There is a fourth of the Grecian sect, who have no other stipend, then freedom from paying Tributes and Tenths. They commonly attend the Turks horse of pleasure, keeping them at their own charge, and well managing them for war.

Of the Turks Pavilions.

When the King removes from *Constantinople*, to any Expedition of War, he carrieth with him double Tents, that when one is planted this day, th'other is carried to the next ſtation, ready to receive him the day following: the number and magnitude of theſe Pavilions is ſuch, that afar off they ſeem no leſs then Cities: round about the King's Pavilion, are the Tents of Princes and great Men, encompaſſing his in circle. Then the horſe-men of Arms, two or three together, have their Tent: the foot-men have the like for diſcipline ſake, and to keep them from cold Air. When the body of the Army moves, Yeomen foot-men clear the ways, and here and there make heaps of ſtone, or piles of wood, for eaſe and direction of the paſſage; ſo as even in darkneſs of the night they can hardly erre. The Army moveth at midnight, and till mid-day following marcheth. The King rides between two Baſſa's talking with him, before whom marcheth ſome of the

Or-

order of Janizaries on horſe-back, bearing lighted Candles in time of night. Certain Captains follow them with iron Clubs round pointed, who keep off men from ſight of the King a good large diſtance: amongſt theſe, are numbers of the King's Guard; and amongſt them, a Chariot of Women and Boys, fitted for uſe of the Turk and his Nobility. Theſe great Men, go ſome before, ſome follow theſe Captains with great multitudes of Souldiers, horſe and foot, and all conditions; ſome for ſtipend, ſome for plunder; but all men.

Their Carriages of Baſis.

Then follow a multitude of Camels, Mules, Horſe, and ſometime Elephants, laden with Victuals, Pavilions, and all neceſſaries for military uſes; and where the Turk pitcheth his Tent, there every one, according to his condition, (as in a City) ſets up his habitation; Boothes for Taylors, Bakers, Butchers, Sutlers, and all ſorts of Victuallers: ſome ſell dainty fleſh, and fowls; and when freſh meat cannot be had, then

what

what is brought upon their Beasts, they expose to sale; bisket, dry meats, cheese, curds and milk. All Turks are generally most patient in suffering hunger, thirst and cold. They seldom lodge in Towns, but field it in their Tents, neer water-springs, Rivers or Meadows, taking more care of their cattel then themselves; content with little and course diet, curds mingled with water, bread with milk, sometimes bisket: master and servant eat together. They keep deep silence in the night; they neglect stirring after fugitives, for fear of raising clamours; which are forbid upon great mulcts and punishments: but when they go to rest, or rise to march, all with an unanimous noise, cry out, *Allah, Allah, Allohu*, that is, *O God*, thrice repeated.

Of justice exercised in war.

There is so much severity in military discipline, that no Souldier dares unjustly seize on any thing of anothers; for if he do, he dies without mercy. They have amongst them certain Guardians, Defenders of

of all Passengers from Souldiers violence, with Boys of eight or ten years old, carrying bread, eggs, fruit, oats, and such-like things to sell. These Guardians are bound to free and preserve all Orchards, Gardens, Closes, they pass by; so far, that they themselves dare not touch an Apple, Pear or Grape, or any such-like thing, without the owners license; otherwise they lose their heads. When I was present in the Turkish Army in an Expedition against the *Persian*, I saw a great Commanders head, with horse and servants, all three cut off, because that horse had been found grazing in another mans pasture unsatisfied for.

Celebrations of a Turkish victory.

When a Conquest is declared, the Cities straight throw themselves into all delights and joyings. At entrance of night, for good auspice of the solemnity, Torches, Wax-candles, Lamps, Fire-brands, Fire-works, and all things that give light, are every where disposed of throughout the City; with Car-

pets

pets, costly Hangings, Tapestry, and Silken, Silver, and Gold Vestments, their houses all are covered, but especially that way, by which the Emperour entreth. The chiefest triumph is made in *Constantinople*, his constant residence, unless occasioned by war into some other Region. And he is bound by Law at every three years end, to undertake some expedition into Christian Territories, for advancing or defending his own Kingdom. I verily believe, and do confess, for those dayes he celebrates for Victory, no Mortal eye, (nay, nor the Moon or Sun) did ere behold a spectacle more glorious and resplendent, for order, number, silence, richness, state, and magnificence in all kinds. It is impossible for onely man to be exalted to a loftier degree of sublimation, then this Pagan when triumphful.

Of their hunting and hawking.

No Nation under the Sun delights so much in hunting, as doth the *Turkish*; they'll follow game through rocky, steepy, craggy mountains,

tains, and that, on horſeback, taking diverſities of Beaſts; but if any chance to be killed, or ſuffocated by dogs or chaſe, they never eat thereof, nor any Chriſtian that lives in thoſe Regions: and if they kill wilde Boars, they give them to the next inhabiting Chriſtians, *Muſſelmen* being forbidden to feed on Hogs fleſh. The Turk hath multitudes of Faulkoners (above thouſands) in conſtant wages through his Empire. Their Hawks both long and ſhort wing'd very hardy. The like charge he's at, for all ſorts of dogs: nothing can move in th' Air, or ſtir on Land, that ſhall not be encountred, and ſeized on. Theſe charges, with the Souldiery, Officers, *Seraglio*'s, and Court-attendances, are in a manner infinite; and yet ſupplyed more by caſualities then Revennes conſtant: for he commands all mens fortunes at his pleaſure, and is the general Heir of all that by nature die, or violence.

Of Artificers and Husbandmen.

The Country-people with their Servants plow their Lands, and pay the

the Tenths of all encreaſe unto the King. Artificers maintain themſelves by Trades: who live in idleneſs, conſume in hunger. They eagerly purſue all ſorts of Merchandizings; travelling the leſſer *Aſia*, *Arabia*, *Egypt*, and States of the *Venetians*. They have their baths in every City, where in ſolemn manner they waſh themſelves. When they make water, they waſh that part; and the like, when they eaſe their bodies. The like is done by Women, who have hand-maids following them, with Veſſels filled with water; and when they bathe, they anoynt themſelves with ſuch an unguent, that within the ſpace of half an hour, rots off all hair from parts anoynted. Men and Women do the ſame; not ſuffering hair to increaſe: and this is done twice or trice each month, eſpecially when they frequent the Church; otherwiſe, (as violaters of ſacred places) they are burnt with fire. They have divers ſorts of Artificers; Taylors, Shooemakers, Gold and Silver-Smiths,

and

and for all ſorts of Metals; Painters, Carpenters, Stone-cutters; but not of ſuch wits and exquiſite inventions, as in our parts.

They have one Judge as well of Chriſtians as Turks, (but alwayes choſen from amongſt the *Muſſelmen*) to adminiſter equal right to all men. If any kill another, he ſuffereth death: if ſteal, or violently taketh from another, he is hanged; as it happened to a Janizary, who drunk milk of a poor Woman's, brought to ſell, and paid not for it; and accuſed before the Judge, denied the fact; whereupon, being ſtretched up by cords at his feet, and about his middle, he forthwith vomited the milk, and was immediatly by the Judge commanded to be ſtrangled: this happened in my preſence at *Damaſco*, when I traveled from *Armenia* to *Jeruſalem*. If any commit adultery, the Man is caſt into ſtrict Priſon; yet after divers months may be redeemed: the Woman is carried about the ſtreets riding on an Aſs, beaten naked with whips,

Of Juſtice among Citizens.

whips, ſtones thrown at her, and a Bull's pizzle tied about her Neck. He that gives a blow, is cut croſs the face, and led about the ſtreets for terrour. All ſuits have this good piece of juſtice, that right or wrong they laſt not above three days. Their differences are few, becauſe they buy and ſell for ready Mony; their chiefeſt wealth conſiſting in it: for few have Lands or Revenues, but who command the Souldiery: but generally the Turk's Law and Equity is in his Sword, and both oppreſſed and ſtifled with Fear and Bribery, two potent and prevailing Agents. To ſpoil, to rob, to kill, to murther, upon deſign of intereſt, he ſays, *'Tis Juſtice*; devaſtation and deſtruction of whole Provinces and Kingdoms, he calleth *Peace*. And if in ought he adviſe with Counſel or the great Mufty, 'tis not for ſubſtance, but formality of juſtice, as well aſſured from gain-ſaying an oppoſition.

Of Husbandry. Both Chriſtians and *Muſſelmen* manure and till their Grounds, Vineyards

Vineyards and Paſtures, and have like Fruits and Corn to ours; Wheat, Millet, Barley, Oats, winter-Wheat, Peaſe, Beans, and all kindes of Pulſe, and Rice in abundance; Linen, and Cotten wools, more then theſe Nations; Vineyards like ours; but uſe their Grapes in different manner: where we make Wine, the Turk hath a kinde of Hony with them; ſo medicining their Grapes, that both in taſte and colour they appear alwayes freſh: other Fruits they have in great plenty; Melons, Cucumbers, Pumpions: repleniſh well their Fields and Gardens in their ſeaſons; Nuts, Pears, Apples, Peaches of all ſorts, Apricocks, Cheſnuts, Figs, Lemons, Oringes, Cherries; and ſuch-like, at ſmall rates; but not in equal plenty in all Kingdoms: and there are ſome within the Turks Dominion, as *Cappadocia*, and leſs *Armenia*, where, in regard of cold, they have no ſuch-like Frutages.

They

Of diversity of Cattle. They have Shepherds, (whom they call *Sobanlars*) always living in solitary places, and every Month remove their stations: they neither have possessions or houses, other then their Tents, and Cattle; as Camels, Mules, Horse, Cows, Oxen, Sheep, and Goates; whom they feed, make Cheese and Butter; shear the Wool, and so make Cloaks, Mantles, and Tapestry, which they sell, and supply thereby their Families with Corn and necessaries. All these Shepherds pay the King tenths of all annual encrease; and all Christians further pay Tribute, that live under the Turkish Government, for every Male, one Crown yearly; and that which is most cruel, their sons unmarried, are taken forcibly from them every fifth year, when their Tents are visited.

Of Houses. They have no great magnificence of buildings; most of them are of bricks, but differing; some are burn'd in Furnaces, some dryed by Sun. Their houses are contiguous

guous, like ours in *Europe*; but in *Natolia*, they are flat tabled without elevation; from whence by Gutters, Pipes, and Chanels, Rain-water flowes down to them. The houses lowe; none above two stories, and meanly furnished, if not poorly.

Their Vestments are made of Wool, Flax, and spun Silk, sufficiently magnificent. The use a Garment (which is called *Chauban*) straight, full of plates, and of length even to their ankles; abhorring breeches, as too much directing to, and expressing privities. Their shirts or smocks are dyed in colour Violet. Their heads are covered with great rolls of Callico or such-like stuff, wound about in fashion of Pyramids; which they call *Tanbants*. Women of quality go alwayes with their faces veiled; which are never seen of strangers, or in publick places. Their shooes are high, with strong soles, for longer service both of men and women. Some say that *Mahomet* had a bald or scalded head, *Of their Garments.*

head, which he covered with white linen rolled up, as their *Turbants*, from thence derived, and ſtill continued, for they never alter faſhions. They wear long beards, as tokens of their freedom, all Slaves being ſhaved. No great difference in habit between rich and poor; but in the ſtuffs. They are religiouſly cleanly, and never ſeen to unburden nature, but always after waſh.

Of Viands. They uſe, as we, bread white and courſe, which they ſprinkle with certain ſeeds before 'tis baked, and yieldeth a great ſweetneſs to the eater; which with us is onely uſed in *Granada*, and about *Sivilia* in *Spain*. They uſe much art and ſauces in their Cookeries: but ordinary food is pulſe or Rice, ſo thickned, that it muſt be parted with the hands: they feed on all fleſh but Hoggs. There are no Taverns or Innes allowed; yet in the ſtreets, divers ſorts of victuals are ſold, and all things neceſſary for man's ſuſtenance.

They

They have three ſorts of drinks: the firſt made with Sugar and Honey mingled with Water: The ſecond of Raiſins, the ſtones taken out, and boyled in Water, whereto they add ſome Roſe-water, and a little perfect Hony; and this is to be ſold in moſt parts thorow *Turkie*; for it is ſweet, and puffeth up the belly: The third is made of a Fruit (called *Pechmez*) into Muſt, and hath a kinde of Honey-taſte and colour with it; this, mingled with Water, is given to their Servants. The Houſes where they ſell, are frequented as Oſteries in *Italy*, or Taverns with us. Turks for the moſt part drink onely Water; they are not ſuffered to buy or ſwallow Wines; and who happens to be accuſed, and proved to have drunken thereof, his teſtimony, in all occaſions and actions is invalid: and yet in private Chriſtian houſes, they do not abſtain. *Of their Beverage.*

When they go to Dinner, they firſt ſtrow Mattreſſes on the floor, and ſpread upon them carpets or pillows; ſome *Of their manner of eating.*

ſome ſit on the bare ground. Their Tables are made of skins, and plaited, to be drawn open more or leſs, like to a budget. They neither ſit, as we do, nor lie along on elbowes, as the ancients; but like a croſs of *Burgondy*, with leggs infolded, they ſit Taylor-wiſe. They always Pray before they eat, then eat greedily and haſtily, but with deep ſilence; and in that time their Wives ſecluded from them. Men-ſervants after twelve yeers age, are never ſuffered to co-habitate in houſes where Women are; but under ſuch age, they go about the houſes, ſerving their Maſter's occaſions. Captive women have never liberty to go abroad, unleſs their Miſtreſſes or Ladies go to Vineyards, Graves of Friends departed Baths, or Gardens out of Town (which they often do) for recreation ſake; and otherwiſe are kept ſtrict at work in houſes, not ſuffered to converſe with other captive Servants; as ſhall be more at large declared in the following Chapter. Their diſhes are commonly

monly placed at ſuch diſtance one over another, as 'twere on Pillars, that each man may make choice of three, which pleaſeth beſt. They eat three times a day; but quick therein, unleſs at a Feaſt, where they ſit all day.

Of the afflictions of Captives, and Chriſtians under the Turkiſh Tribute.

WHen the King of *Turks* makes Expeditions againſt Chriſtians, amongſt divers ſorts of Merchants, there alway follow him on Camels, a mighty number of Buyers or Scorcers of Children or Men, who in hope of getting Slaves carry with them bundles of long Ropes, wherewith they eaſily tye together fifty or ſixty men. Theſe tradens purchaſe of the Souldiery or Freebooters, whomſoever the Sword hath not devoured; which is granted

ted them, upon condition that the King may have the tenth of what is traffick'd for, the reſt unto themſelves to ſell. Nor is there any Merchandize ſo profitable amongſt them, nor ſo frequent; as anciently among the *Romans*, who called things fairly bought, their proper Goods and Rights, as juſt as that of Slaves.

How the Turks imploy their ſlaves.

The youth and aged of both Sexes, whom Chance by tenths appropriates to the *Turk*, he thus diſpoſeth; the elder in yeers he ſells for Husband-men, who yet are rarely or cheap bought; for they ſeldom eſcape the Sword, their age making them leſs vendible. Young men and Maidens, they confine them in *Seraglio*'s, there to be inſtructed in uſeful Arts for future times. But firſt, they muſt deny their Faith in Chriſt, and then be circumciſed. And thus initiated in their Ceremonies, they diligently examine their phyſiognomies, and the ſeveral lineaments of their bodies, and then the whole compoſure; and

accor-

according to conceived ſtrength, forwardneſs of wit, and diſpoſitions, they are deſtinated to learn Laws of the Country, or diſcipline of Wars; and in the mean time are allowed a daily ſtipend of two or three Aſpers, ſixty whereof make five ſhillings, which they conceive a liberal ſufficiency for diet and clothing, until they are fitted for imployments. In the elements of War, they thus are trained, according to each ſtrength: they firſt have given them a light bow; skill and ſtrength increaſing, they have a greater and a heavier; ſo by degrees they are fitted for expedition. They have Inſtructors, ſevere Exactors of their daily Exerciſes; and whenſoever they erre much from the mark, ſo often are they cruelly whip'd with ſcourges. Theſe are inrolled in the order of Bow-men. Others are inſtructed and made fit for Janizaries, who have appointed Maſters and Teachers every day to fight, two together with Cudgels. Others (an horrid thing)

who have more lovely faces, are ſo cloſe cut, that nothing like Man is left them; and this not done without great and imminent danger to life: and if the party eſcape death, his health is for no other uſe, but their moſt wicked luſts; and after youth's grown aged, they are put to the offices of Eunuchs, to attend on Ladies, Concubines, Horſes, Mules, and ſome Kitchin-imployments.

The condition of Virgins and other women.

Such as are of extraordinary beauty, comelineſs, or compoſition of body, are choſen out for Concubines; mean and indifferent Faces, are appointed Matrons hand-maids; amongſt whoſe offices ſome are ſo filthy, and ſo loathſome, as were before (though ſomewhat uncivilly) related. Others are ſet to womens work, as ſpinning, carding, weaving. It is free for none of them to profeſs the Chriſtian Faith, or hope of liberty during life. There is ſome content in hope, but theſe have none.

Hitherto

Hitherto hath been ſpoken how the Kings uſe Captives; now how private men their Priſoners newly taken: firſt, they threaten them with all ſorts of menacing ſharp words, promiſes, and allurements, to entice them to Circumciſion; which if yeilded to, they are treated ſomewhat more courteouſly; but then all hope of ever returning to their Country is clean cut off; and whoſoever endeavours it, burning is his appointed puniſhment. Such as are thought more firm and leſs fugitive, are admitted to their Maſters Military imployments, and can onely be made free, when age hath made them uſeleſs; and then he is rather turned off, then remitted orderly; or when the Maſter by hurt in War, or danger of death, bequeaths him liberty. They are permitted marriage; but their Children are diſpoſed at the Maſter's pleaſure; which makes the more underſtanding ſort utterly abhor marriage. They who refuſe Circumciſion, are miſerably

How private Turks uſe Priſoners.

and unhumanely treated; of which I have had the experience of thirteen years ſufferings: nor can I expreſs in words the great calamities of ſuch people.

How chriſtians ignorant in mechanick Arts are uſed.

The condition of ſuch unskilful men is wretched. Thoſe whoſe toyl brings profit, are onely in reputation with them: and therefore learned Men, Prieſts, and Noble men, who have lived in retiredneſs and pleaſures, when they fall into the hands of *Turks*, are of all moſt miſerable; the Merchant or Manſcourſer beſtows no coſt on them, as ſcant vendible: they walk with naked head and feet, and often their whole bodies: no new cloaths ſucceed, the old worn out: they are hurried through Mountains, Rocks, from place to place, Winter and Summer, and have no end thereof till death, or that they finde a fooliſh Purchaſer, that (they think) buyes ill Merchandize; but no man is ſo happy, or eſteem'd amongſt them, for Age, Art or Beauty, that they being ſick will leave behind them

them. Firſt, they are whipped to go on; if they cannot do that, then they are put on horſeback; and there not able to ſit upright, their bellies are tied on horſeback, no otherwiſe then a ſack of Corn or Cloak-bag: if he die, he's ſtrip'd of all cloaths, and thrown into the next ditch, to be devoured by dogs and vultures.

How Priſoners newly taken are uſed.

They do not onely binde them in endleſs chains, but, in their journey, alſo manacle their hands; they march the diſtance of a large pace one from another, that mutually they do not hurt; and tye their hands, leſt with ſtones they miſchief do their Maſters: that when ſometimes they lead great multitudes, as ten times five hundred chain'd together, the ſtrength of whom, if hands at liberty to throw ſtones, might much annoy them. At night when they reſt, their feet are likewiſe chained, and expoſed to all injuries of weather. The condition of Women is a little more humane; they who have

ſtrength of limbs, are driven on foot; thoſe more tender, are ſet on horſes; ſuch as are infirm and cannot ride, are put in baskets or ripiers, as we uſe geeſe. Afterwards their condition is ſadder; either they are included in ſtrong Turrets, or forced to endure the wicked luſts of their Merchants. Where ſtill they are, is ever heard vaſt and hideous howlings of both ſexes, ſuffering violations from them; neither doth the age of ſeven or ſix yeers, defend them from thoſe vitious actions: a people incomparably wicked, both againſt nature, and before libidinous.

How uſed that are expoſed to ſale.

At the break of day they are brought to Market, like droves of ſheep, or herds of goates: Merchants appear, prizes are ſet; if the priſoner be liked, his cloaths are ſtripped off, he is viewed by the buyer, all members ſurveyed, tryed and throughly ſearched for faults in joynts or arteries; if he pleaſe not, then returned to the owner: and this is done until he finde

finde a purchaſer. When bought, he's carried to ſome heavie ſervitude, to plow, keep ſheep; omitting baſer Offices. They endure there many unheard examples of calamities: I have ſeen men tyed together with yokes, to draw the plow. Maidens are ſeverely forced to perpetual labours; ſeparated from the ſight of men, nor are they ſuffered ſpeech or conference with other Servants. If any man be taken Priſoner with wife and children, him ſome great perſon willingly purchaſeth, to be imployed in his Country-houſe, in Tillage, Vineyards, Meadows, Paſtures; and Children born of them, are all his Slaves: and if they perſevere in Chriſtian Faith, a certain time is alotted them to ſervitude, and then made free; their Children notwithſtanding continue Slaves at the Maſter's will, and imployed where he pleaſeth; for they have no certain nor enrolled Eſtates in Lands, and ſo not aſſured ſeats of reſidence. If after making free,

they desire to return to their Country, they have Letters Patents given for their Journey. But to such as abjure the Christian Religion, no certain time of bondage is prescribed them, nor right of return; all hopes of their liberty, totally dedepends upon the Master's pleasure: and when they have got freedom, they pay the Tenths, as other Turks, but freed from other Taxes with which Christians are burthened.

Of Captives made Shepherds.

The Husbandman hath an hard and sad condition, but the Shepherd far more grievous; they always live in solitarinesse, night and day, covered onely with the roof of heaven. The Master and the Wife have some small Tents; no shelter for the Shepherd, unless at spare times compelled to work on Tapestry or Carpets. Every month they change their Pastures, and drive their flocks from one Mountain to another. Some Masters that have more humanity, now and then give small rewards, which the Servant keeps as his proper Goods,

Goods, and preſerves, to bear the charge of a return to his Country, if ever he get liberty: but theſe largeſſes are ſeldome done, and then, but as a miſerable enticement to ſervitude, thinking thereby to withdraw their hopes of ſhifting from them. To ſuch as deny Chriſt, and are circumciſed, knowing they dare not run away, no like indulgence offered.

European Slaves may more eaſily eſcape, then thoſe ſold into tranſmarine Regions; they paſs Rivers onely, that may be ſwimmed over; others, with great difficulty muſt paſs the Helleſpont. Such as intend eſcapes, uſually attempt it in Harveſt ſeaſon, to hide themſelves in Fields of Corn, and by it live. The Nights they travel, the Day lie cloſe in Corn, Woods or Marſhes; and rather chuſe to be devoured by Wolves, then brought back to their Tyger-Maſters. *Eſcapes of priſoners out of Europe.*

Who flee from thence, repair to the Helleſpontick Sea, between *Callipolis*, and thoſe Towers of *Seſtos* and *Abidos*, *Out of leſſer Aſia.*

Abidos, now called by the Turks *Bogaz Aſer*, that is, *Caſtles on the mouth of the Sea*, where the Waters are ſtraight and narrow; hither they come with Saws and Ropes, cut Timber-trees, and tie them faſt together, to ſerve and ſave themſelves for ſhipping; carrying nothing with them but ſalt. If Winde and Fortune favour, in three or four hours they are waſted over; if otherwiſe, they periſh in the Sea, or reforc'd again upon the Coaſt of *Aſia*: if ſafely paſs, they then betake themſelves to the Mountains, and by inſpection of the Pole and the Star *Bootes*, they tend their way North-ward; and ſuſtain themſelves with Acorns and Herbs ſod in ſalt. If many flie together in ſociety, ſometimes in Night, they ſet upon the Shepherds, and what they finde of Victuals take from them; ſometime they kill, and are ſometime killed, or taken and returned to their old Maſters and Drudgeries: but the ſeveral dangers of travelling, conſumes more then eſcape, by ſhipwrack, the ene-

mies

mies ſword, wilde beaſts, and ſtarving hunger.

Some are hanged up by the heels, and moſt cruelly ſcourged; and if commit murther, the ſoles of his feet are all ſlaſhed into furrows, and ſalt ſtuffed in. Some have great iron Chains, faſtned on their necks, and forced to wear them day and night, and as long as the Maſter pleaſeth. *The puniſhment of Fugitives.*

Death, and confiſcation of all ſorts of Goods, is inflicted on thoſe who undertake, procure, or aſſiſt Captives in their flight, or running away; yet notwithſtanding both *Greeks* and *Armenians* ceaſe not to entertain them, being Chriſtians, to hide them, and in diſguiſes to conduct them unto ſhippings of the Venetians or other Chriſtians, and freely give them good proviſions and all things neceſſary for their journeys; nor do they ſpare or omit any kinde of piety towards them; for they confeſs to have had heard the like experience from Chriſtians charity, when as they *The charity of* Greeks *and* Armenians *to Captives.*

tra-

travel for conscience sake to *Rome* or *Compostella*.

The Incantation of Turks against Fugitives.

They have certain kind of charms, which they think can draw them off from flying. The name of the Slave is written in a Schedule of Paper, which is hung up in his Tent or house: then with vengeable and horrible curses, his head is charged and threatned, conceiving this by the Devils help, the Fugitive will be affrighted with meeting of Lyons and Dragons in his Journey, or that the Seas or Rivers will swallow him, the heavens will grow dark, and these astonishments will bring him back again.

The memory of Christ by degrees lost in former Christian Provinces.

There is some memory yet left of the expugnation of *Constantinople*, the Kingdoms of *Greece*, *Albania*, *Valachia*, and *Servia*, now reduced to Provinces. These, for a long time, constantly retained the Christian Faith, but their Children have forgot it; and there will come to pass a full oblivion of Christ. And likely it is to fall out so in *Croatia*, *Hungary* and *Sclavonia*, which are now Addi-

taments.

taments and Adjuncts to the Turkiſh Empire.

When a Province is ſubdued and taken, all ſorts of Goods moveable and immoveable are given away for ſpoil. They totally extirpate the whole Nobility; but eſpecially the Princely Iſſue. And when they took *John* the King's Son of *Hungary*, and favoured him with life, it was on good advice, that if *Hungary* where loſt again, they might imploy and involve him into any new incumbrances; and when the Province ſhould be in a quiet and calme condition, then to diſpatch him: for in ſuch reſpects, the Turk regards neither Kindred, Father, or Brother; he ſpares none. And if they do kill and murther not all Church and Clergy-men they take; yet they expoſe them to all ſcorn, nakedneſs and beggery, deſpoyling them of all their Fortunes, Goods, and Dignities. Their Bells, their Organs, and other Inſtruments and Ornaments of Churches, Chappels, *The condition of the conquered.*

pels, and Devotions, they raven and tear from the Temples, profaning them with conſecration to their *Mahomet*; leaving onely the moſt miſerable and wretched Chappels to the Chriſtians, wherein they are forbid publick Prayers, and may pray ſeemingly in ſilence: which Chappels, when either Earth-quake, Fire, Tempeſt, or Age deſtroy, they muſt in no ſort re-edifie. Preaching or reading parts of the Scripture is utterly forbidden. It is a ſin to admit a Chriſtian to any publick Office, to wear, have Arms or habit like a Turk: or elſe to uſe the recreations of cheerfulneſs, as Pageants, Playes, or Dancings. If they injure Chriſt or you with bitter or contumacious words, you muſt be ſilent, and endure it. If you ſpeak ought againſt their profeſſed Religion, you are forced to Circumciſion; and but to whiſper againſt *Mahomet*, Fire and Brimſtone followeth. If a Chriſtian on horſeback paſs by a *Muſſelman*, (that is, one

one initiated in the Turkiſh Faith) he muſt, on neceſſity, light from his horſe, and bowing down his head worſhip him; which if omitted, he ſtraight is knocked down with clubs.

Prieſts and Fryers are held the worſt of Men, and are eſteemed by Turks the very Sacriledge and Scandal of God and mankinde. They have no benefit from Churches. Upon ſome feſtival dayes, a little bread is given them by poor Women, and not on other dayes. They get their livelihood by carrying Wood; their cuſtome being to cut down ſticks in Woods, lade them on Aſſes; and with this Merchandize, they cry about the Streets, *Wood to be ſold.* *Condition of Prieſts and Fryers under Tribute.*

They pay a part of all encreaſe, not onely of Corn and Cattle, but even Mechanicks pay it out of all their profits. And then they pay another ſubſidie, for every ſingle man through a Family, each head a Crown. If Parents re- *The Tribute of Chriſtians.*

refuſe this Tribute, their Children are taken from them, and made Slaves. Others are bound in Chains, and beg from door to door to pay this Crown; which if they cannot this way procure, they are caſt into perpetual Priſon; and when all Duties are performed, it is yet lawful for the Turk to chuſe the beſt amongſt his Children, whom he circumciſeth, and removes from all approach or ſight of Parents, and breeds him for his Wars, ne'er to return to his Friends; and ſo a childe eaſily forgets both Chriſt, his Parents and his kindred; that after, if he chance in company with them, he ſhall not know them. No Man can expreſs by Words, the Lamentations, Cries, Tears and grievous ſighs, at this diſtraction of Children. The Father to ſee his Son (educated in the fear of Chriſt) torn from him, and made an Inſtrument of Satan, to oppoſe Chriſt; hurried from his Mother, to live perpetually with ſtrangers, leaving

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whatſoever is dear in blood, pleaſing in ſociety, or loving in familiarity, with an everlaſting dereliction: after liſted in the ranks of thoſe the *Greeks* call Fatherleſs and Motherleſs: yet many of theſe, although they have denied Chriſt, carry about them the Goſpel of St. *John*, (*In the beginning was the word*, &c. in *Greek* or the *Arabick* tongue) as an Amulet or preſervative in their Armpits; and with great deſire they expect the Chriſtian Sword (according to ſome Turkiſh prophecies) ſhould revenge and free them from thoſe great afflictions and perſecutions; and that if Chriſtians do it not, whatever is the cauſe, or with what minde ſoever hindred; all very ill deſerve of Chriſtian Religion.

A Narration of a diſpute with a Turk.

AFter I had travelled with much labour and many dangers the het-

better parts of the world, and ſeen many pleaſant Towns and Countries, as *Socrates*, *Plato*, and other Philoſophers had diligently done; at length I arrived at the famous City of *Hungary*, *Varadinum*, where by chance I met one *Dervis Gſielebi*, a skilful man in the Laws of *Mahomet*; who having diſpatched his buſineſs with the Governour, he very much deſired conference with ſome Chriſtian about Religion on either ſide. This motion of his being publiſhed by an Interpreter, and none for divers days appearing to encounter him, in defence of the Chriſtian cauſe, though many Religious perſons were in that Town, (ſtruck mute and ſpeechleſs at the courage of one Ethnick Infidel) who ſeemed to me like *Iſraelites*, that durſt not adventure on one uncircumciſed *Goliah*, provoking them. This I perceiving, and grieving in my ſpirit, that in ſuch plenty of Clerks and learned men, none was ſo well armed with Truth as durſt (though by Interpreters) reprove the inſolence of ſuch an Heathen;

then; and fearing that ſo wicked and deteſtable a ſilence, in ſo good a Cauſe, with ſo bad a Man, would betray the Truth, and render our Saviour Jeſus Chriſt's Opinion with him more ignominious; I my ſelf, though never called to Eccleſiaſtical Function, undertook the charge of arguing this point of Piety with him; and ſo a prefixed day was agreed on between us; when multitudes of of people of each Religion, came Spectators of the event. The place was in a Monaſtery of *Franciſcans*; the day, *Whitſon*-Sunday, day of Pentecoſt; where he moved to me firſt this Queſtion: *Where God had his being, before the Heavens and Earth, and therein all things elſe were created?* Which Queſtion, though it ſeemed to me not much pertinent to our purpoſe, yet leſt he ſhould imagine us ignorant of our great God's univerſal preſence, I ſaid, He then was in his own being. But when that ſeemed to him ſomewhat obſcure, and that he did not ſufficiently underſtand it, I then told him, He was

where

where he now is. Which he understanding, denied in the general, and said, *Not so; but that he then was in a bright cloud.* Which, when he earnestly affirmed, I quoted *Genesis*; (for they also read the books of *Moses*, and the Prophets) and said, If God were in a Cloud, before the Foundation of Heaven and Earth, then that Cloud must be created before them both: and upon further argument on this point, being at last convicted, he would dispute no further in it; but gave me leave to propound some Question to him; and for solemnity of that days sake, I thought fit to say something thereof; and finding these words (*In the name of God, his mercies, and the Spirit of them*) in their *Alcoran*, in the *Arabian* Tongue and Character, I desired him to read them: The mystery of the holy Trinity. Which when he had considered, and wondred at, he said, *Christian, from whence had you this? for in the beginning of all our actions, we* Musselmen *use these three words, and prefix them*

to

to *every Chapter of our* Alcoran; *when we sit down to eat, when we go to prayers, when we wash our hands, or other parts of our bodies, these words we first pronounce; and these actions finished, we sprinkle our heads with water, and repeat these words*, In the Name of God, his Mercies, and the Spirit of them. When thus he had confessed the Truth, I desired to understand from him what he meant by the word *Mercies:* who replied, *He understood it literally, without other signification.* Then I applied my self to the mystical Interpretation, and divided it according to Truth into three Persons, the Father, the Son, and the Holy Ghost, and shewed them written in the *Arabick* tongue. And when he saw I had mentioned the Son of God, he question'd, *How God could have a Son? since according to their Law, and Doctrine of Mahomet, God had neither Wife nor Childe.* To whom I answered, according to my weak understanding and capacity; We Christians call God the Father, for his Creatures sake, being the

the first creating Cause, and sole Preserver of all created, who was for ever in the same Essence he now is in, and will be for Eternity; and is the first Person in the Trinity. We believe the Son, (who by *Mahomet* in the *Arabick* phrase is called *Rahman*, and signifieth *Mercies*, so changed by him) to be likewise God, not according to flesh (for God is a Spirit) born of a Woman; but of the Essence and substance of God Omnipotent, begottten by God the Father, to put away the sins of the World, and so took humane flesh, by the Holy Virgin *Mary*, suffered for us, died, and was burled, and according to the sayings of the Prophets arose again the third day, and ascended into Heaven, and sitteth at the right hand of God the Father, there to judge the quick and the dead, to render immortal happiness to those that have faith in him, and to the unfaithful everlasting punishment.

I then presented him a Crucifix, and said, Behold this now, and see if

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Mahomet did unworthily call the Son of the eternal God by Name of Mercies, when with Arms thus ſtretched forth, he calls poor ſinners to his embraces, ſaying, *Come unto me all ye that labour, and are burthened with ſins, and I will refreſh you.* And to render him more capable of the Trinity, I pointed to the Sun, ſaying, You have a fair ſimilitude here: as there is but one Sun, that hath form, heat and light; ſo there is but one God and Father, who hath Son, and the Holy Spirit, which you call *Ruchahim*, conſiſting of three Perſons equally of one ſubſtance, and from Eternity coexiſting.

This compariſon wrought in him a belief in God the Father, his onely begotten Son, and the Holy Ghoſt; a Trinity in Unity. And when he had heard my weak diſcourſes of God the Father, God the Son, and God the holy Ghoſt, he much admired, ſaying, *O God, O God; I nor any of our Sect, could ever imagine, you had ſuch good thoughts of God; for we conceive you live in darkneſs of under-*

ſtanding

ſtanding: but by your relation, it ſeems you have great apprehenſions of him; and believe well, if you did not neglect our great Prophet of God, Mahomet. I ſaid, What ſhall we do with the toyes and dreams of *Mahomet?* for beſides Baptiſm and the myſtery of the Trinity, which were had from Chriſtians, we know the *Alcoran* contains nought that tends to Truth. Then I alledged to him the fancies and filly trifles of *Mahomet*'s two Angels called *Arot* and *Marot*, whom *Mahomet* ſays, That God did ſend from Heaven, to miniſter juſtice unto mortal men, commanding them to forbid drinking of wine, and unlawful mixtures with women, and to ſhew the way to heaven to no man: Theſe Angels tranſgreſſing Divine Commandment, were defiled, deceived, and made drunk by a Woman, and ſhewed to *Mahomet* the way to heaven; whom, when God ſaw there, he asked the Angels ſtanding by, who it was that came in that ſhape thither? And the Angels telling him it was by the error of *Arot* and *Marot*;

vor; he turn'd the Woman into a Star, and sent those Angels chained into a well, to be punished everlastingly. Divers like ridiculous stories I related, as that of the Beast *Baraile*, who could speak as man, who carryed *Mahomet* to heaven, where himself confesseth to have seen great Angels with many heads, and those speaking many Languages in divers Tongues; which is sufficiently foolish, and unworthy the name of a Prophet; but said, I know not whether oppressed with Wine, in sleep he dreamed to have seen such miracles, or monstrosities in his imaginations. And therefore when he inseres such follies in his *Alcoran*, he deserves not the Title of a Prophet from any reasonable man.

Having heard this, somewhat abashed, he arose, and would argue no further: but led me into the Temple, and shewed me certain Images carved in wood; and asked me, *If we did worship those similitudes of men or adore them?* I answered, No; think not we worship the stone or timber wherein these figures are engra-

graved; they are used and respected onely as records and remembrances to mens mindes of the passions and sufferings of our Saviour Jesus Christ, for the redemption of our transgressions: and we worship our true God in minde and Spirit, remembred by that Crucifix; neither are you denied the like remembrances of your great Princes, and famous men, nor we of holy Saints; but 'tis to give God thanks for their examples of holiness, and our prayers to imitate their charity and pieties.

In these discourſings, he spies some dogs walking in the Church, and doing something against an Altar, (an evil custom, and to be condemned by all) and asked whether it was lawful for Beasts to enter our Churches? and blushing with shame, not knowing how to defend this negligence of Christian Pastors, I told him, It was neither lawful nor seemly; and desired him to conceive it a meer negligence of Officers.

When he heard this, he commended it very much, and desired me to instruct him in our Saviour's Prayer,

which

which I gave him after, in the *Arabian* Dialect.

A Lamentation for loſs of Chriſtians deſtroyed.

AFflicted with an infinite and incredible ſorrow (moſt high and mighty Monarchs and Governors of Chriſtian Commonwealths) to ſee the ſad condition, and moſt miſerable being of our Brethren under the Turkiſh ſlavery; whereof ſome ſeduced from the boſome of our Church to heretical unhappineſs; others with civil and hoſtile ſword, ſlain, murthered, and caſt to devouring Beaſts; others made captive to perpetual ſervitude; and moſt cruelly afflicted: They all by me in lamentable ſobs and groanings complain, O monſtrous, miſchievous ambition of ill men, and wicked covetouſneſs of ruling! How many equal ſouls conſecrated to Gods Divine Worſhip, have you betrayed to Death and to the Devil? How many Principalities and Kingdoms of

great Kings, and all sorts of Nobility, have you destroyed? How many walls of stately Towns have you demolished? How many sumptuous Palaces and strong stately Castles have you levelled with the ground? How many lawful Owners have you dejected from eminent Estates and quiet Conditions, and banished to perpetual disconsolations?

And although I intend not to write the Acts of Princes, but to delineate the calamities and tragedies of Captives, I cannot forbear remembrance of that abominable discord of the Earl of *Servia*, a potent and proud Prince, who agreeing (a shameful foul example of a vitious ambition) with the Bassa of *Bosnia*, (his neighbour Enemy) and having many Castles and strong holds upon the Turkish Confines, even to the River *Savus*, (which divides *Illyria* from *Croatia*) and defended all those Provinces which lye between that River and the River *Dravus*, from Turkish violences and incursions: This Earl or Lord of *Servia*, falling into variance and some petty controversies with

the Nobility of *Sclavonia*, made friendſhip with the ſaid Baſſa, and joyning their Armies both together, invaded the *Sclavonians*, partly at difference between themſelves, and partly impotent; wholly deſtroys them and their Province with fire and ſword, ruining their Towns and Caſtles, ſome by violence and force, ſome by craft and treachery, (cuſtomary with wicked men and Turks) and ſo totally vanquiſhed and conquered them. And after a few Months had paſſed, this Baſſa beholding the Earls rich Provinces, and neighbouring with his, he took or made occaſions to invade him, whom at length he kill'd; and ſo reduced all his Territories under the Turkiſh Government. Thus this ſeditious Atheiſt, Traytor to his Country and his Brethren, moſt ignominiouſly loſt his life: for ſuch are the Turks rewards to whomſoever by craft, policy, or villanous fraud, he can lay hold on or enſnare. The like was done with ſome Noble-men of *Hungary*, whom they reduced to miſerable captivity.

Wherefore (moſt Chriſtian Monarchs) the cruelties of this Tyrant ought with all induſtry and vigilance be both feared and prevented; leſt conſidering your fair Provinces, and viewing them with a faſcinating eye, he find you diſagreeing, and thereby infeebled, he aſſault you on all ſides, not only *Candia*, *Calabria*, *Malta*, and *Sicily*, but even *Italy*, *France*, *Spain*, and *Germany*; and prove an univerſal ſcourge and terrour to all Chriſtendome. They are wiſe, who by others harms prevent their own: you are concerned when your neighbors houſe is fired. But not to trouble you in this kinde, I recommend to you, moſt prudent Governours, the correction and amendment of this great errour, and return to the deplorable calamities and afflictions our Brethren ſuffer under the yoke of Tribute in the Turks Dominions, where ſome with chains about their necks are dragged through ſharp and ſpiny parts of *Thracia* and leſſer *Aſia*, with naked feet, in thirſt and hunger: and if by labour of long journeys, diſeaſes, or other griefs they die, (as

often

often happens to men of Quality and bred in eaſe) are hurled ſtript in the next ditch, (though not half dead) to the care of ravenous fowls; others, that is, young people of either ſex, endure perforce the filthy luſts of their buyers and their defencers, with hideous cryes and howlings of violated and vitiated people; the age of ſix years not defending them: others ignorant in husbandry or Mechanick Arts, and literated men (who are leaſt ſaleable) are for long time driven from Town to Town, from Street to Street; and being once ſold, compell'd with clubs and ſcourges to learn Trades and daily employments in baſe buſineſſes and grievous pains: others of more robuſtious ſtrength, are made ſlaves to Gallies, tied by the legs with chains, and moſt miſerably tortured; whoſe ſad calamities the power of humane wit cannot expreſs in words. And if theſe poor unfortunate ſouls could have foreknown that miſerable being, they'd rather have choſen a thouſand deaths. If pains of life and death were e'er commix'd together;

yea, if to live long and many days, and die every hour, were ever extant, it is in *Turkie*: *Egyptian* servitude, *Babylonian* baniſhment, *Aſſyriack* captivity, *Roman* deſtruction, are toyes and trifles to theſe calamities. People, who live as it were in the fiery Furnace of the *Chaldean Hut*, and crying up to heaven, with ſighs and groans, *O Lord, how long! ariſe, and forſake us not in the end*: and when oppreſſed and grieved beyond all hope, they turn their eyes again on their own Countries, likewiſe in captivity; yet wiſh themſelves rather ſlaves there, then where they are: their prayers are not for liberty, but change of place; and for that cauſe, indifferent for death or or life, they turn Fugitives; and ſome leaving their flocks in deſerts, their Oxen at plow, expoſe themſelves to devouration; ſome murthering their Maſters and their Children; ſome burning their houſes in revenge; ſome run away, hiding themſelves in Caves and hollow Trees, with fearful wants and dangers; which I here forbear, having given

given the Reader some taste thereof before. And now they turn their cries to you, all Christian Monarchs and Governours of Commonwealths.

Imploring and beseeching the Pope of *Rome*, who should be Father of our Country, and all sorts of men belonging to Christ his holy Church, That they uniting all sects of men in peace and concord, would labour to suppress this common enemy, and restore their Brethren unto liberty.

Imploring and beseeching the Emperor and all Imperial Princes, Dukes, Cities, and Nobility, to cool their hot Calentures of ambition, and avarice of neighbours rights, and set apart domestick quarrels, and call together and unite their strengths against so cruel an Usurper, and hostile Enemy, and labour to defend their present, or else recover their lost Territories; and then be assured, the circumspection of the Spanish Souldiery, the warlike fierceness of the Belgick Provinces, the quick prudence of the Italian wits,

the robuſtiouſneſs and ſtoutneſs of the Germans, will be eaſily perſwaded by the King of Romans, againſt this univerſal Enemy; remembring you withal, No Crown ſits ſo glorioufly on an Emperor or Princes head, as that which beareth a true Title of the Peoples ſafety and lawful Liberties.

Imploring and beſeeching the moſt Chriſtian King of *France*, to employ his helping and heroick Arms, in ſafeguard (according to his Title) of his Chriſtian Brethrens liberties, and his own from Turkiſh Tyranny.

Imploring and beſeeching the moſt mighty and potent Kings of *England*, *Poland*, *Denmark*, *Swedeland*, with all Republicks, Cities and Corporations Chriſtian, to unite, and joyn in one, their ſtrengths and powers in war againſt this cankered common Enemy of their Religion, Crowns and Dignities.

Imploring and beſeeching all ſorts of Powers and Authorities ſpiritual and temporal, to imploy their diligence, and ſhew the worthineſs of their

their callings, by correction and amendment of wicked and diſſolute looſe livers, by whom God's wrath is kindled againſt us; and to reduce them to holy Rules of Chriſtian Exerciſes, in living juſtly, ſoberly and religiouſly, and ſo render God a true account of Stewardſhip, and prevent the miſeries have befallen others drowſie and ſleeping inadvertencies.

Imploring and beſeeching both young and old, of all ſects and conditions, godly Chriſtians religious and ſecular, beloved Fathers, dear Brethren, reſpected Friends, Neighbours, and Companions, that you all, with humble face and countenance, pure and ſincere hearts and hands, devout minds, mournful voyces, and weeping eyes, condole, grieve, and lament the miſeries, the calamities of Turkiſh captives; and call unto the Lord of Hoſts with violence, in pity to his people, to avert his anger, and not to give them up to the perpetual rebuke of this wicked Infidel, moſt cruel Enemy of Chriſtian Religion and Liberty; but to inſpire the mindes of Chriſtian Kings and

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Governours, with light of his holy Spirit, to reduce them all to unity and concord, againſt this ravenous and inſatiable Dragon; and grant others ſuch ſucceſs, that theſe wretched captives, their Chriſtian Brethren, may be reſtored to liberty in the worſhip and adoration of their God, our Chriſt, and onely ſerve him, who is for ever bleſſed; that at length the Chriſtian World may be refreſhed and eas'd from ſuch perpetual ſlavery.

An Exhortation againſt the Turk.

I Have often marvelled with my ſelf, moſt mighty Monarchs, when I conſidered the advantages which promiſe Chriſtians victories againſt the *Turk*; and yet in ſo many years they attempted none, or failed. We have Jeſus Chriſt our God, who in one onely night deſtroyed the hoſt of *Sennacherib*; who drowned *Pharaoh*; who with a maiden hand of *Judith*, ſtruck off the head of *Holopherues*; and, to

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be brief, a God, whoſe will is victory. Contrary to which, they have *Mahomet*, a wicked man of life and converſation; in death yet, hanging in his Sepulchre without Reſurrection: ſo as there is as much difference between them, as is between an ever living Son of an ever living God, and a putrid carkaſs of a ſon of a mortal man; that if we diligently examine the nature of each Power and Authority, it would apear like dead men, ſuperiors in ſtrength to living. Now in abilities of bodies, capacities, and gifts of underſtanding, we exceed them; which are good ſtrengths and fortifications againſt an enemy: and yet we are ſtill defeated. Who is more hardy then the *Hungarian?* more ſtout and robuſtious then the *German?* more quick and nimble then the *Frenchmen?* more grave and ſolid than the *Spaniard?* more cautelous and prudent then the *Italian?* more valiant and daring then the *Engliſh?* forbearing other Nations, the endowments of whoſe mindes, are better, or at leaſt equal. All theſe abilities ſeem able ſingly to

get

get a victory, or at least well to forward it. Courage often without much force, generosity of minde, wisdom, forecast, ambition of honour, and policy, oft subdues an Enemy; yet notwithstanding, wretches as we are, amongst so many victorious attributes, we get no victories. Then if we consider the easie preparation and great furnitures of all sorts of arms, we shall appear far to exceed the Turk. Guns of all sorts have been our own inventions, and the divers kinds of compleat harnesses for horse and foot. The Turks, Persians Subjects, naked, or half so, march forth to war: they have bows, we guns, that is, fire and thunder: they have arrows, which hardly pierce an Armour; we Cannons, which Rocks cannot withstand: and yet now some *Musselmen* have Guns and Gunners, but few, and unskilful.

Now I pray, what other kinde of people use they most in Expeditions? *Scythians* and *Thracians*, who have no *Italian* or *Spanish* Spirits, onely a kinde of inhumane fiercenesse, ignorance and stolidity: to these are added

ded *Grecians*, lost men with ease and lazinesse; *Asians*, corrupt with luxury; *Ægyptians*, no less in minde then bodies, feebled; *Arabians*, bloodlesse, thin, and parboyl'd with the Sun. Who could imagine such kinde of Souldiery should subdue the great advantages and abilities of those forenamed Nations? yet (be it spoken with grief) our Christians by these are overcome, and mastered into servitude, and our great Captains are forced to bear arms against us, who were born and bred by Ancestors to liberty: and in the mean season, the *Turk* laughs at us, and the *Jew* rejoyceth.

Now if I should consider the Laws and Institutions of Nations, we shall be found abundantly superior in that respect: for, what is more righteous and divine then the Decalogue and holy Gospel, written by Gods own Finger and his Spirit? what more regular then the Canon-Law? more just and equal then the Civil Law? Whereas the Turks live by Direction and Dictates of the *Alcoran*; a book of stuff as foolish, as full of vanity, a

book

book of sport and mirth, if pity for the seduced did not allay it; though now spread abroad too much, and handled amongst Christians; so do it may be truly feared, we shall learn other Laws, or shortly loose our own, and turn Turks in our minds and approbations, sooner then in our bodies to their Dominion. What is then the cause, having so many Prerogatives of hopeful War, we are always beaten? why are our Ensigns adorn'd with Crucifixes, fearful formerly to Infidels and Devils, now trampled on and slighted? I shall tell you in few words, and the truth. We have a God most great, most good; but alienated from us so far, that according to the Prophets saying, *We scarce are to be named his people*: for why should Christ remain with us, whom we have rent and torn in far more pieces then the Souldiers did his Garments, by our hideous Sects, Schisms and Heresies? Besides his Name, what of him is deap unto us? The very Plow-man these times is impudent and factious, the Citizen fraudulent and avaricious, the Magi-

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ſtrate ſeeks retributions and rewards, the Nobility is riotous and lazy, the Gentry contentious and proud; the Souldier, beyond his pay and ſpoile, craves nothing from the War: let Scepters fall as they will, he is no leſs grievous to friends and companions, then Enemies. Church-men, beſides pomp Eccleſiaſtical, have little of the Church; not ſanctity, not piety, and ſome not fitting erudition; ſeeking their own, not Chriſts advancement; that we may ſay with the Prophet, *All have declin'd the ways of God, and are unprofitable; there's none that doth good, not even one.* Why ſhould we marvel then that Chriſt is not our Friend? We therefore go to war without a God, and what is more calamitous, with God our adverſery: We carry Bibles and Crucifixes with us, but the crucified by his favour converſeth with our enemies; our Actions therefore periſh, and are involv'd in loſſes. And when one Nation fights againſt the Turk, another is employ'd in civil wars, calling to his aid Pagans, Schiſmaticks or Hereticks, more eagerly to oppoſe

Chriſt

Christ; others tend their home-affairs, to indulge themselves in ease and voluptuousness. The souldier sets not forth for Christ, but money; which failing, soon deserts the field, and turns home back again. What have we then from those rich Attributes and Eulogies of *Germany*, *France*, *England*, *Spain*, and *Italy*; when the souldier neglects both God and Honour, and goes to war as to market, a brothel-house, or stews, to exercise all rapine, spoile, and lewdness? We have good Laws, but evil manners; good furniture of Arms, but wicked dispositions: it is our glory to fight among our selves; and if we prove coward to enemies, there follows little shame or punishment. When do we see a Souldier quitting colours or disbanding, severely handled? which crimes were anciently capital; and whole Legions have been decimated and tyth'd for less offences. We therefore march with men few in numbers, and those corrupt in manners, against millions of men well disciplin'd; for Turks leave their vices in their houses, from

whence

whence we carry ours. In their Pavilions and Tents, no deliciouſneſs; Arms onely, and neceſſary proviſions: in Chriſtians, all ſorts of Table-delicates, luxury and riotouſneſs; and commonly, as many light laſcivious Women, as Men. What wonder then if they conquer who are preſerved by ſobriety, parſimony, diligence, fidelity and obedience? Let them periſh then, who loſe a field to get a prey; who are oftner found amongſt Whores, and drunk, then in good actions: but 'tis the fault and errour of Superiours, when Subjects are not kept in due obſervance; which if Chriſtians were, we could not be inferiour to Turks. And yet a greater fault, behold, Princes themſelves, while they contend in mutual quarrels, are cauſes why they cannot muſter equal forces againſt the Turk: for whilſt they fight and combate for ſome little Town or other, after grievous ſtrife, conflictation and exhauſtion of men and treaſure, they grow weak, impoveriſhed and heartleſs. What brave Actions might thoſe ſtreams of Chriſtian blood have done,

which

which civil wars most impiously have drawn out, emptied, and dried up? But 'tis too late to mourn in complaints: *Asia* and *Affrica* are lost; *Greece*, extinguished; *Hungary*, desperately sick; *Illyria* and *Sclavonia*, joyned to the Turk; *Austria*, much enfeebled; and this Plague much threatens *Germany*, and Christianity universal; and that so far, that no great Prince or Monarch ought to be secure, or think himself so free, but that he may be forced to defend his own, without invasion of his neighbours Territories, whether it please or not; unless they will become, of Princes, Servants; of Free-men, Slaves, detained in perpetual chains, or slain and murthered, that their Subjects may want Captains and good Leaders.

Now, most mighty Monarchs and high Governors, for Gods cause, banish from amongst you all discord and ambitious tyrannies, (which are the Devils instruments to maintain oppressions and impieties, thereby to prolong Gods wrath upon you) and restore to each Proprietor his due

rights

rights and priviledges; and then, as Rivers having free course, haste all smoothly to the Sea; and make one mighty body; so your strengths united in the bond of peace, would startle, astonish and drown this great Tyrant Turk. Which blessing on bended knees I humbly pray for, and recommend unto the God of Peace. And being reconcil'd among your selves, if you would say as *Moses* said to *Joshua*, *Chuse you a man, and go and fight with Amelek*; if you would reduce your selves to this peace and concord, (which is only hopeful) and put your helping hands and powers toward so greatly honourable, so blessed, so necessary and profitable a War against the Turk; who can imagine, but that ye should at least equal the number of his Souldiery, if not far exceed them? He is now swell'd up to the very height of Tyranny, and hath there remained so for divers years, as if expecting, as if waiting an Attempt. All full Seas have their ebbings, all ripe fruits are quickly shaken down, there wants nothing to this general and glorious

work

work of Christian Princes, but Gods blessing, unanimity, and an heroick courage, brave and masculine. For the Emperour can with easiness raise, arm and muster 50000 horse, and 100000 foot; the like may hopefully be expected from *France*, from *Spain* and *Italy*: the yet remaining parts of *Hungary* and *Illyria*, with the Provinces under the King of *Romans*, will raise and maintain 60000. These Christian forces may make 400000 horse and foot, besides the Maritime great assistances of *England*, *Denmark*, united Provinces, *Venetians*, *Portugals* and *Swedes*, and all other Christian Commonwealths, who, if once unanimous, and freed from jealousies and petty, wretched, wilful, home-contentions, the Turkish power could no more resist ye, then *Darius*, *Alexander*, *Xerxes*, *Themistocles*, or *Antiochus*, *Judas Maccabeus*: and having gotten but one Victory, and once passed the *Danubi* towards *Constantinople*, God being pleased, and our lives amended, these enemies of our faith would easily be trodden down. All *Greece* and *Thrace* (where yet great

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part retain the Law of Chriſt,) expect with greedineſs the Chriſtian Sword, and readily would revolt upon ſuch occaſion, and manfully aſſault and fight againſt thoſe Lords and Maſters, that have ſo cruelly afflicted them: which circumſtance alone, would much haſten, if not perfect a ſpeedy victory.

I would to God, and wiſh heartily, moſt Chriſtian Monarchs, That your civil, fruitleſs, home-contentions, would permit and ſuffer you ſeriouſly to conſider, and calmly to examine theſe offered motions; you then would finde all mens wills and arms concur with yours; no age, no ſex, no conditions of men would leave your Enſigns: Each *Turk* would have his Executioner at home, his Traytor in his Tent, and fugitive in the Field. All Chriſtians amongſt them have contemptuous opinions of their arms, and know them onely fitted for light Skirmiſhes and Pickerings; who, if their noiſe, like ſhoals of clamouring Rocks, affright you not, they flee. And whenſoever it ſhall pleaſe God to root out from amongſt us theſe perpetual Enemies of his faith, and ſend them to their old lurking holes, and caves and corners in *Bythinia*, by the Chriſtian Sword (according to ſome of their own Prophecies) or elſe to reduce them to the boſome of our Catho-

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lick Church, no man can doubt, but in short time the Emperor will be seated in his chair at *Constantinople*, and invested in his Imperial Roman Territories; The King of *Romans* re-established, and recover *Hungary*, and *Thrace*; *France*, lesser *Asia*; *England*, part of *Egypt*; *Spain*, part of *Africa*; *Italy*, all Shores and Banks of the Mediterranean Seas; and last, the Pope, as a great Pastor of the Christian Church, will be extoll'd and magnifi'd for such an union.

These are the apprehensions of all Christian captives under the Turkish Tribute, and even Turks themselves, who have knowledge and long acquaintance in military affairs. And this my self have learned by thirteen yeers experience, The *Turk* is valiant against a flying, and flying against a valiant Enemy; when therefore he by nature is fugitive, impiety flyes without pursuit. Let God arise and scatter all his Enemies: let those that hate his Doctrine, avoid his presence; let them like smoak vanish, and melt like wax against the fire: so may all Infidels perish, before the face of God and his holy Church, that there may be but one Flock, and one Pastor, Jesus Christ the righteous. Which grant, Oh ever blessed Trinity and Unity, God the Father, God the Son, and God the Holy Ghost. *Amen.*

The Seraglio of the women and Sultanas of the Great SIGNOR.

BBefore I dismiss this Subject, to satisfie some Curiosities concerning this Emperours pleasures, in which he satiates himself with variety, conversing with his *Mutes* and *Buffones* (for that it is not lawful for any body but the Vizier Bassa's, and some few others to speak to him) in the same signes and gestures, and now and then riding, and shooting & casting a heavy Iron Mace, all which he is taught to do with great exactness; I will transiently speak of that, then which nothing is more secret and reserved *viz.* His Companying with women, the beautifullest those parts of the world afford, the greatest excellency and perfection whereof is reputed to consist in great and broad eyes; the enjoyment of women so featured, being made a part of their Paradise in the world to come.

They which are within the third gate, called the Kings gate, are about two thousand persons, men and women; whereof the women (old and young one with another, what with the Kings Concubines, Old women, and women Servants) may be about eleven or twelve hundreds. Now those which are kept up for their beauties, are all young Virgins, taken and stollen from forraign Nations; who after they have been instructed in good behavior, and can play upon Instruments, sing, dance, and sew curiously; they are given to the *Grand Signor* as presents of great value: and the number of these encreaseth daily, as they are sent and presented by the *Tartars*, by the *Bashaws*, and other great men, to the King and Queen. They do likewise sometimes decrease, according as the *Grand Signor* shall think fit. For upon divers occasions and accidents, he causeth many

of them to be turned out of this *Seraglio*, and to be sent into the old *Seraglio*: which is also a very goodly and spacious place, of which hereafter I shall take occasion to make mention. These Virgins immediately after their coming into the *Seraglio*, are made *Turks*; which is done by using this Ceremony onely; to hold up their forefinger and say these words; *Law illawheh illaw Allawh, Muhammed resoul Allah.* That is, there is no God but God alone, and *Mahomet* is the messenger of God. As they are in age and disposition (being proved and examined by an old woman called *Kahiyah Cadun*, that is, as we say, the Mother of the Maids) so they are placed in a room with the others of the same age, spirit, and inclination, to dwell and live together.

Virgins made Turks and how.

Kahiyah Cadun, the mother of the maids.

Now in the womens lodgings, they live just as Nuns do in great Nun-

Their manner of life.

Nunneries, for these Virgins have very large rooms to live in: and their Bed-Chambers will hold almost a hundred of them a piece. They sleep upon *Sofaes*, which are built longwise on both sides of the room, and a large space left in the midst to go to and fro about their business.

Their Beds are very course and hard (for the Turks neither use Feather-beds, nor Corded Bedsteads) and by every ten Virgins there lies an old woman and all the night long there are many lamps burning, so that one may see plainly throughout the whole room: which doth both keep the wenches from wantonness, and serve upon any occasion which may happen in the night. Near unto the said Bed-chambers they have their *Bagnos* for their all times: with many use at Fountains, out of which they are served with water, and above their

their Chambers there are divers rooms, where they ſit and ſew: and there they keep their Books, and Cheſts, in which they lay up their apparel.

They feed by whole *Camarades*, and are ſerved and waited upon by other women: nor do they want any thing whatſoever, that is neceſſary for them.

There are other places likewiſe for them, where they go to School, to learn to ſpeak and read (if they will) the Turkiſh tongue, to ſew alſo, and to play on divers Inſtruments, ſo they ſpend the day with their Miſtreſſes, who are all ancient women: ſome hours notwithſtanding being allowed them for their recreation, to walk in their gardens, and uſe ſuch ſports as they familiarly exerciſe themſelves withal.

The King doth not at all frequent or ſee theſe Virgins, unleſs it be at that inſtant when they are firſt preſented unto him; or elſe

in caſe that he deſire one of them for his Bed-fellow, or to make him ſome paſtime with muſick or other ſports: wherfore when he is prepared for a freſh Mate, he gives notice to the *Kabiya Cadun* of his purpoſe; who immediately beſtirs her ſelf like a crafty Baud, and chuſeth out ſuch as ſhe judgeth to be moſt amiable, and faireſt of all; and having placed them in good order in a room, in two ranks, like ſo many pictures, half on the one ſidr, and half on the other, ſhe forthwith brings in the King, who walking four or five times in the midſt of them, and having viewed them well, taketh good notice within himſelf of her that he beſt liketh, but ſays nothing; onely as he goeth out again, he throweth a handkercheif into that Virgins hand; by which token ſhe knoweth that ſhe is to lie with him that night: ſo ſhe being (queſtionleſs) exceeding joyful to become the object of ſo great a for-

The Kings coming to them.

fortune, in being chosen out from among so many, to enjoy the society of an Emperour, hath all the art that possible may be, shown upon her by the *Cadun*, in attiring, painting, and perfuming her; and at night she is brought to sleep with the *Grand Signor* in the womans lodgings, where there are Chambers set apart for that business onely. And being in bed together, they have two great wax-lights burning by them all night; one at the beds feet, and the other by the door: besides there are appointed (by the *Cadun*) divers old Black-more women, to watch by turns that night in the Chamber, by two at a time; one of them to sit by the light at the beds feet, and the other by the door, and when they will they change, and other two supply their rooms, without making the least noise imaginable, so that the King is not any whit disturbed. Now in the morning when

his

his Highnes riseth (for he riseth first) he changeth all his apparel from top to toe, leaving those wch he wore, to her that he lay with-al, and all the money that was in his pockets, were it never so much; and so departeth to his own lodgings; from whence also he sendeth her immediately a present of jewels, money, and vests, of great value, agreeable to the satisfaction and content which he received from her that night. In the same manner he deals with all such as he maketh use of in that kind; but with some he continueth longer then with other some, and enlargeth his bounty, far more towards some then others; according as his humour, and affection to them, encreaseth, by their fulfilling his lustful desires.

And if so fall out, that any one of them doth conceive by him, and bring forth his first begotten child, then she is called by the

the name of *Sultana*, Queen: and if it be a Son, ſhe is confirmed and eſtabliſhed by great feaſts, and ſolemnities; and forthwith hath a dwelling aſſigned unto her apart, of many ſtately rooms well furniſhed; and many ſervants to attend upon her. *Sultna Queen.*

The King likewiſe alloweth her a large revenue, that ſhe may give away, and ſpend at her pleaſure, in whatſoever ſhe may have occaſion; and all they of the *Seraglio* muſt, and do acknowledge her for Queen, ſhewing all the duty and reſpect that may be, both to her ſelf, and to them that belong unto her. *Her allowance.*

The other women (howſoever they bring forth iſſue) are not called Queens; yet they are called *Sultana's*, becauſe they have had carnal commerce with the King: and ſhe onely is called Queen, which is the Mother of the firſt begotten ſon, heir to the Empire; the which *Sultanas*, being *Other Sultana's.*

ing frequented by the King at his pleasure, have also this prerogative; to be immediately removed from the common sort, and to live in rooms apart, exceeding well served and attended; and have no want either of money, or apparel, in conformity to their degree.

All these *Sultanaes* do resort together very familiarly, when they please; but not without great dissimulation, and inward malice; fearing left the one should be better beloved of the *Grand Signor* then the other, yet notwithstanding this their jealousie, they (in outward shew) use all kind of courtesie one towards another.

They never stir out of the *Seraglio* but in company of the King himself, who often times carry either all, or most of them abroad by water, to his other *Seraglios* of pleasure: and in those ways through which they pass, to go

to

to and fro from their *Kaiks*, there is Canvas pitched up on both sides, and none may come near them but black *Eunuchs*, till they be setled, and covered close in the room, at the stern of the *Kaik*; and then go in the *Bargeyes*; so that in fine they are never seen by any men, but by the *Grand Signor* only, and the *Eunuchs*.

The Kings Daughters, Sisters, and Aunts, have their lodgings also in the same *Seraglio*; being royally served, and very sumptuously apparelled, and live together by themselves in continual pleasures; until such time as at their request the King shall be pleased to give them in marriage: and then they come forth of that *Seraglio*, and carry each of them along with them a chest which the *Grand Signor* gives them, full of rich apparel, jewels, and money; to the value of (at the least) thirty thousand pounds sterling a chest; and that is (as we call it) their portion.

There

There are many other things which are worthy a Discourse, and Relation in this Magnificent Court and family of the *Grand Signor*, but being confined by time to this Volume, they must awayt a fairer opportunity of Publication.

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